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“THE GLORIOUS GOSPEL OF THE BLESSED GOD.”—1. TIM. 1:11.

(Continued from p. 73.)

WHAT IS THE GOSPEL?

In indicating the true answer to this momentous inquiry, we do not deem it necessary to enter into any formal dissertation upon the doctrines of Christian theology, or upon what is termed the philosophy of Christianity. Our object is to seize upon a few *characteristic* features, and so present them that some just conception of the whole may be caught by the hearer. The gospel in its proper sense, as distinguished from the whole body of revealed truth, may be comprehensively termed that series of facts and system of doctrines narrated and set forth in the writings of the evangelists and apostles, together constituting what we call the New Testament.

THE FACTS OF THE GOSPEL.

A great portion of this wonderful book is occupied by a simple narration of facts;—the principal of which relate to the *birth*, the *life*, the *doctrine*, the *death*, the *resurrection*, and the *ascension* to heaven, of Jesus of Nazareth, and the subsequent spread of his doctrines through the instrumentality of his chosen apostles and disciples. Let us look at some of the more prominent of these facts. And that we may have a nearer and more vivid view, let us in imagination transport ourselves back in the history of our world somewhat more than eighteen centuries, and to the land of Palestine, then nearly the geographical centre of the civilized portion of the globe. In the vicinity of Bethlehem a group of pious shepherds are watching their flocks in the solemn stillness of the night. Suddenly a dazzling radiance bursts from the dark skies above them. And as every eye is turned upward to the brilliant phenomenon, a glorious being from the upper world is revealed to their astonished gaze. Every heart sinks congealed with terror; but hear that voice in tones of seraphic melody, “Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, who is Christ the Lord.” And as the sign is given by which the reality of the vision might be tested, around the celestial messenger and stretching away on either side thronged a vast concourse of shining ones robed in the splendors which heaven alone can furnish. Hark! they are singing. What words are these

which come floated down on waves of heaven's music? "Glory to God in the highest, and on earth peace, good will towards men." The wondering and ravished shepherds hasten to Bethlehem to see with their own eyes the thing which the Lord had thus made known to them. There, precisely as the angel said, they find the *babe*, but in all external circumstances how great the contrast to the scene they had just witnessed. Here the human eye sees nought but poverty, obscurity, desertion and humiliation. Let us pass on some twelve years. The babe of Bethlehem has grown into a manly and ingenuous lad. We see him sitting modestly, but independently, among the renowned doctors of the nation in the then hall of instruction in the temple, filling them with unutterable astonishment at the profoundness and reach of his understanding, and his familiar acquaintance with the mysteries of divine science. We pass over a score of years. A man of peculiar and unearthly aspect appears in the desert country of Judea east of the city of Jerusalem, proclaiming an entirely new message to the people, "*Repent*, for the kingdom of heaven is at hand." He arrests universal attention and produces a profound sensation in all classes, from the lowest to the highest. He is acknowledged as a messenger from God, and immense multitudes resort to him and beg to receive the new rite which he declared he was divinely commissioned to perform upon all who obeyed the great injunction of his message. While the eyes of all are intently fixed upon him, and their ears eagerly catching every word that fell from his lips, he solemnly declares he comes but as a herald to proclaim the approach of another infinitely his superior,—for whom he is not worthy to perform even the most menial of offices. Directly that personage is seen advancing from the crowd. In his mild and serene aspect we at once recognize the features expanded and matured of the remarkable child we saw among the learned doctors. He asks to receive himself, at the hands of the holy man, the rite he was administering to the multitude; but, divinely perceiving his true character, the baptizer shrinks in profound humility from the service. Being assured it was the divine will, he reverently acquiesces, and lays the sacred body of the mysterious individual beneath the yielding waves of the Jordan, and as he rises from the chrystal waters, behold an impressive wonder,—the heavens are opened, and a glory descends and settles as a lighting dove upon his head, and a voice is uttered from the viewless air, "This is my beloved Son, in whom I am well pleased." Henceforth this *man*, thus accredited by the divine testimony, appears as a public, independent teacher of the people, and is known to them by the name of *Jesus of Nazareth*. For three years he unremittingly discharges this office, setting forth and inculcating a code of moral doctrines which reflect the purity, the spirituality and eternity of heaven itself; perfectly, beautifully and most impressively exemplifying them all in his own person; performing the meanwhile a series of the most stupendous and beneficent miracles and uttering predictions concerning himself and future events entirely beyond the range of human sagacity and human probability. He gathers round him a small number of disciples, chiefly from the humbler walks of life, takes them into the most intimate friendship with himself, carefully instructs them in respect to his real character and mission and the nature of the kingdom he had come to establish on earth, and unequivocally declares himself to be the Son of God, and claims the highest prerogatives of divinity. But strange and inexplicable contradiction! Just as the clear conviction of his true character had taken possession of the minds of his disciples, and they were exulting in view of the honor and glory which awaited them as his peculiar favorites, he declares he is about

to be delivered into the hands of his implacable enemies and suffer the most horrible and shameful death. His own soul is seized with an insupportable anguish, and expressions escape him of mysterious and unaccountable import. As he predicted, the proud and carnal rulers of the people, who had long been offended and exasperated with his independent teachings and utter disregard of their authority, and his severe rebukes of their carnality and hypocrisy, after various fruitless efforts succeed at length in apprehending him. To the utter amazement of his disciples, whose still carnal views prevented them from understanding his predictions, he unresistingly yields to the violence of his enemies, meekly bears their cruel indignities and mockings during a protracted trial, in which every principle of justice is shamefully violated, is pronounced worthy of death by the great national council, and sentence extorted from an unprincipled pagan ruler that he should be *crucified*. In this trial and death there was concentrated upon the meek and unresisting victim every ingredient of humiliation, of ignominy and pain. Successful and frantic malice left nothing out that could add intenseness and bitterness to the cup of shame and agony which it pressed to his lips. Terrific phenomena of nature attend his expiring agonies. The sun is supernaturally darkened, the earth trembles and heavens, rocks burst;—the great veil of the temple, which curtained from human view the holiest place, by unseen hands is rent in two from top to bottom! His bleeding and mangled body is taken from the cross and securely entombed. But on the morn of the third day,—wonder of wonders,—he appears to his disciples *alive* (with the marks of his cruel wounds still upon him). He manifests himself to them, in various ways, times and places, during a period of forty days. He leaves no possible room for a supposed delusion. Every proof of which the case is susceptible is applied. The most doubtful are convinced, and rest in satisfied confidence and joy. Having completed and given his final commission in respect to his kingdom and its extension, he gathers round him his reassured and rejoicing disciples, ascends with them the Mount of Olives, and before their eyes, while intently gazing on him, he is taken up, and a bright cloud receives him and he is lost to their view.

#### THE NATURE OF THESE FACTS.

These *facts* respecting *JESUS* of Nazareth belong to human history. We mean they are all susceptible of proof by human testimony. Are they indeed *historical verities*? The record itself proves them to be such. The conceptions of which these facts are realizations, are not of human origin. The facts must have existed ere the conceptions could have entered the mind; and most especially so in respect to the whole character of *Jesus Christ*, as it stands out in bold and glowing relief upon the page of the simple record. The portrait was drawn from an *original*, or rather the unseen Spirit himself directed the strokes of the pencil of the unconscious linner. What strange commingling of the human and the divine, and yet so mysteriously blended with "shade softening into shade," that we can distinguish no place of union. While viewing him in one aspect we say, here is a perfect man; but as we gaze, lo, a God is before us! and we instinctively bow with undissembled reverence before the *manifested Deity*. See that little bark in the midst of the sea struggling with the furious winds and raging billows. Surge after surge is sweeping over the deck,—it is rapidly filling, and in momentary peril of going to the bottom. All on board have become impotent from fright and despair,—all, save *One* who

in the midst of the howling tempest is quietly sleeping. Is not the unconscious sleeper a *man*, helpless and in peril like the rest? But see, the affrighted mariners arouse him from his peaceful slumbers and tell him of the common danger. He rises, looks calmly out upon the terrific scene, and utters a stern command to the winds and the waves. Why *at once* hush and retire the winds? Why sink to placid rest the waves? They heard their *Maker's* voice, and *to hear* was to obey. Turn your attention now to the little village of Bethany. Observe the group of weeping mourners sadly moving to the grave of a fondly loved brother and friend. It is a case of more than ordinary sorrow, and has awakened deep and wide sympathy in an extensive circle of friends. The stay and solace of dependent, orphaned sisters has been stricken down and laid in the grave. Many have assembled to condole with the bereaved ones, and their tears are falling apace. And *He* too is there, Jesus the Nazarene. He participates in the general sorrow; still more, he seems a *special* mourner. The deceased was his *personal* friend. His bosom heaves with anguished emotions, and, behold, he *weeps!* Surely this is a *man* of like passions with us. Here is *human* sympathy, here human sorrow. They come to the grave,—the putrescent body is hastening to dissolution. He orders the stone to be removed from the place of the dead. A profound stillness pervades the surrounding multitude. He lifts up his eyes to heaven with an expression of gratitude to his Heavenly Father, and then with a loud voice cries, "*Lazarus, come forth.*" Why at that voice does the putrid dead receive a quickening energy that restores at once every dissolving tissue to soundness and vigor, sets the vital current again at play, and relumes the lamp of conscious life; and come forth from the dark prison of the tomb into the genial light of living day? The eternal Source and Giver of life *has spoken*, and why should not even dry bones hear? Contemplate the closing scene. See how the innocent victim of fiendish malice writhes in helpless agony, fast nailed to the crimsoned wood. Look upon his marred visage, begrimed with gore from the incisions of the thorny crown; mark how the contorted body in every muscle and vein speaks its intolerable anguish, while all around malignant and triumphant enemies exult and scoff. In truth, this is a *man's* sorrows, sorely stricken, "smitten of God and afflicted." Where now is the *God*? No voice comes from the sufferer as wont, to vindicate his deity, but instead, piteous groans and lamentable cries. Heaven, too, is silent,—it gives no testimony. Here, *then*, is a mere man, in a state of utter and hopeless abandonment, and of extreme and impotent wretchedness. He bows his head and *dies!* Dumb nature, as if awakened to a momentary consciousness by the catastrophe, *shrieks* out her testimony to the transcendent dignity of the sufferer, and writes it in characters of awful gloom upon the heavens. The astonished sun gathers up his beams and wraps his face in the mantle of a starless night. The earth shudders as if shrinking in horror from the pollution of the dreadful crime of murdering her Maker. The Gentile world, godless as she was, by her representative at the scene, as if to brand with everlasting infamy the apostate, blinded and murderous people of God, utters aloud her confession that the crucified Jesus "was the Son of God." But on the morn of the third day the *crucified one* himself demonstrated his eternal deity by an act of self-omnipotence which prostrated in the dust the thrones of death and hell, and proclaimed him to the universe the "Prince of *Life*,"—"the King of kings, and Lord of lords."

Now, we ask again, and we deem the question not irrelevant even to a Christian audience, are these reported facts concerning Jesus of Nazareth *real occur-*

rences? Was there such a personage? Was he so born, and did he so live and so die, and so rise from the dead and so ascend to heaven? We have said the record proves itself, but there are other proofs in abundance.

(To be continued.)

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## PRAYER A FRUIT AND FORERUNNER OF THE GOSPEL.

(Concluded from p. 45.)

The thoughts suggested in past numbers, on the nature and influences of prayer, were associated in the mind of the writer with the privilege and necessity of prayer for the spread of the gospel, and specially for an *increase of laborers*.

In the fields allotted to the American Baptist Missionary Union, most of the laborers are spent with toil; many of them have nearly filled up their day, and must soon lay themselves down to their long repose. Some have been compelled already to retire; not because their work was done; not because they would not have preferred, sickle in hand, to fall in the field;—but because they could not willfully throw away life; and they may have hoped, too, by personal solicitation to induce others to join the reaping. Even where labor has been most abundant, or divine beneficence has most largely provided native helpers, the exigency is scarcely less urgent for new supplies of laborers. The Rev. Mr. Binney, of the Maulmain Karen Mission, writing nearly two years ago, in alluding to the danger of transmitting through native helpers a “corrupt form of Christianity,” says, “More men must immediately enter *this* field; . . . . if more laborers are not sent, I see not how ultimate failure can be avoided. The history of the church affords not a ray of hope, with which I am acquainted. The divine blessing does not appear to have been imparted, or to be promised, to inefficient, inadequate effort; but so as to encourage to, and prosper the faithful labors of his people so far as they are *performed*.” . . . . “My dear brethren,” he adds, “mercy to the souls of men, who ask to be instructed,—love to the church, and compassion for the men you have already sent here, alike call for a reinforcement. I write thus, because I *dare not* do otherwise. My heart is almost *constantly oppressed* with the reflection, that we are really to *meet this people* at Christ’s judgment-seat; and I am *deeply anxious* to free myself from guilt respecting them.”

Review now the history of the last ten years. What has not been done throughout these ten years to quicken and spread abroad the spirit of Christian Missions, and to constrain professed disciples of the Lord Jesus, *honestly and without repentance*, to give themselves and their possessions to his cause. Intelligence of the state of the heathen; of their abominations and miseries, and helplessness except through the gospel of Christ; of their accessibility, and the promise of their speedily evangelization if the work were worthily attempted;—intelligence of all this has been sent out among the people, and pressed on the understanding and heart, till it has become as a tale thrice told. The claims of the perishing, and of him who died to save them, have not only been urged by those who were specially deputed, but acknowledged and reiterated by multitudes of fellow-laborers, pastors and people; while the voices of the mission-

aries have come up from their solitary places, beseeching instant succor, before it be too late. Yet how lamentably inadequate the supply! How little commensurate with the wants of a dying world! With few exceptions, *laborers are not sent forth* into the harvest. *The means of their support are not obtained.* There is found to be in mere human appliances to this end, a singular powerlessness;—a forwardness to do, but *not the doing.* In all this God speaks to us. By our continual failure he stains our pride, and bids us cease from man. "*In me is thy help.*" We must betake ourselves to *prayer.*

*Prayer is power.* "The effectual fervent prayer of a righteous man availeth much." Prayer controls the elements. "Elias prayed, and it rained not on the earth by the space of three years and six months." Angels wait on prayer. "Peter was kept in prison; but prayer was made for him; . . . and the angel of the Lord came upon him, . . . and his chains fell off from his hands." Prayer is the appointed channel of God's beneficence. "Ask, and I will give thee." Prayer procures means and instruments; and the blessing which brings prosperity, comes through prayer. Above all, prayer—sincere, fervent, persevering prayer,—ensures "*to will and to do;*" for on behalf of them who pray, and in them, "*God worketh.*" Prayer is preëminently the appropriate means; prayer to him who "hath ascended up on high and hath received gifts for men," and who gives apostles, prophets, evangelists, pastors and teachers, in answer to prayer. The "gifts and calling" are from him. He is the lord of the harvest. It is his right alone to send laborers into it. He alone knows whom it seems good to him to send. "Thou, Lord, which knowest the hearts of all men, shew whom thou hast chosen." Prayer only can effectually prevail. We may call to the ear of able men; we can point to the waiting harvest, and the few and fainting reapers, and the fast declining sun. But we cannot bestow gifts and grace; we cannot speak to the heart; we cannot create the willing answer, Send me. "Pray ye the *lord of the harvest.*" This was the commandment Jesus gave, being yet present with us. And it was the only commandment then given. "The harvest truly is great, but the laborers are few; *pray ye therefore;*" as though prayer were the beginning and the ending of man's efficiency, embodying and embracing all other things;—and so it is.

It is by prayer, if by any human instrumentality whatever, that the churches at large will obtain from the Holy One a "fresh anointing," that they may abide in him, and the love of Christ constrain them to live to him, *remembering* that they are not their own, but have been "bought with a price." It is through prayer the Holy Spirit will rest in "double portion" on the pastors of the churches, so that they *all* will "naturally care" for them that are near and for them that are afar off, for whom Christ died. There are some who are thus minded, pastors and churches; **YET NOT ALL.**

This privilege and necessity of prayer to the lord of the harvest has been recognized by the church in all ages; from the day when the apostles prayed, and "continued with one accord in prayer and supplication," down to these last days in which the missionary prayer meeting has been set up in monthly concert. This missionary "concert of prayer" is an abiding, practical confession and attestation by the church universal, of the need, the suitableness, and the efficacy of prayer. It has been despoiled, in some measure, of its simplicity of aim, such as it had in the days of its institution with Carey and Sutcliff and Pearce and Ryland and Fuller; in many cases, we fear, its primary, essential feature of prayer,—*single-hearted, believing prayer for the descent of the Holy Ghost on all the earth,*—has been in some sort superseded by incidental

and subordinate ends; the feebleness and poverty of our faith, and the lukewarmness of our spiritual affections, which should have more urgently impelled to prayer, disinclining thereto; yet even now, throughout the churches, prayer is the *professed* design, prayer enters into, qualifies, sustains and blesses all the rest. And when prayer shall again come to be not acknowledged merely, but felt, as the one thing needful, and men shall pray in spirit and in truth to the lord of the harvest, that he will send forth laborers, while they "keep his commandments and do those things that are pleasing in his sight," then it will be seen that prayer *hath power* with God and can *prevail*.

Is it not time, Christian reader, that *we* had learned both the necessity and the practice of fervent prayer? Has there not been in years gone by, *is there not to this day*, a most lamentable and injurious infrequency and heartlessness of prayer? Has there not been, does there not exist still, a concealed, yet practical disbelief as to the power of prayer? Has it not been the unrecognized thought of *our* heart, "What profit should we have, if we pray unto him?" And have we not relied on man's devices, on the power of appeals and arguments, on the constraining goodness of our cause, on the overpowering representations and entreaties of our missionary brethren, speaking in the midst of our assemblies face to face, or sending up their voices from the tomb? Has not this, ordinarily, been the burden of our missionary assemblages? Have they not come together more for mutual excitement, than to unite in confession, humiliation and wrestling prayer? And does not here lie the secret of our measured success?

We may have sinned against the Lord God in this thing. We may have sought to do our work in our own strength, in our own way. God may have discerned in us pride and self-confidence and self-will, and a virtual denial of his sovereign right and power as God of missions. We have sought him negligently, nor followed him wholly, and he would bring us back to a just recognition and confession of our impotence and need. He may cherish, we would hope he does cherish, thoughts of mercy to us as almoners of his grace to the heathen; and, therefore, by withholding for a season the light of his favor, would bring us to a humble and hearty seeking of his face; that so we may prove him by our prayers, as well as by tithes and offerings; and that "the windows of heaven may be opened."

Were fervent and persevering prayer to go up continually to the lord of the harvest from all hearts, both ministers and people, what glorious results would not ensue! The lord of the harvest would hear. He would answer. He would send forth laborers into his harvest. They would go out with joy, and be led forth with peace. They would "go into all places whither Jesus himself would come." The harvest of the world would be gathered in; and the sower and the reaper and the lord of the harvest would rejoice together.

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#### DISGUISES OF COVETOUSNESS.

That which constitutes the strength of covetousness, is its power to assume the appearance of virtue: like ancient armor, it is at once protection and disguise. In the vocabulary of covetousness, worldliness means *industry*; though it is obvious to every Christian observer, that the pretended industry of many a religious professor is the destruction of his piety, and will eventually form the ground of his condemnation. *Idleness* is his pretended aversion. His time, his

strength, his solitudes, are all drained off in the service of Mammon; while nothing is left for religion but a faint sigh, a hurried, heartless prayer, and an occasional struggle so impotent as to invite defeat.

"But Providence," he pleads, "has actually filled his hands with business without his seeking; and would it not be ungrateful to lose it by neglect?" But have you never heard, we might reply, that God sometimes tries his people, to see whether they will keep his commandments or not? and may he not be now proving how far the verdure of your piety can resist the exhaling and scorching sun of prosperity? Besides, is it supposable that God intended you to interpret his grant of worldly prosperity into a discharge from his service, and a commission in the service of Mammon? And, more than all, significantly as you may think his providence invites you to labor for the bread that perisheth, does not his gospel, his Son, your Lord and Redeemer, call you a thousand-fold more emphatically to labor for the meat which endureth unto eternal life? You may be misinterpreting the voice of his providence; the voice of his gospel you cannot misunderstand; it is distinct, imperative and incessant; urging you daily to "seek first the kingdom of God, and his righteousness."

Another individual is a slave to parsimony; but he is quite insensible to it, for the temptation solicits him under the disguise of frugality. *Waste* is his abhorrence; and he knows no refuge from it but in the opposite extreme. Every new instance of impoverished prodigality is received by him as a warning from Providence to be careful. His creed is made up of all the accredited maxims and world-honored proverbs in favor of covetousness, the authority of which he never questions, and the dexterous application of which fortifies his mind with an antidote against all the contagious attacks of charity. And thus, though he lives in a world supported by bounty, and hopes, perhaps, to be saved at last by *grace*, he gives only when shame will not allow him to refuse, and grudges the little which he gives.

The aim of another is evidently the accumulation of wealth; but the explanation which he gives to himself of his conduct, is, that he desires simply to provide for the future. *Want* is his dread. And though, in his aim to avoid this evil, he may not distinctly propose to himself to become rich, yet what else can result from his constantly amassing? His interpretation of competence, if candidly avowed, is *affluence*; a dispensation from labor to himself and family to the end of time, a discharge from future dependence on Providence, a perpetuity of ease and sloth. Till he has succeeded in reaching that enviable state, his mind is full of foreboding; he can take no thought *except* for the morrow. As if Providence had vacated its throne and deserted its charge, he takes on himself all the cares and burdens belonging to his state; and, laden with these, he is totally disqualified for every holy duty and Christian enterprise which would take him a single step out of his way to competence. And often is he to be seen providing for the infirmities of age long after these infirmities have overtaken him, and laboring to acquire a competence up to the moment when a competence for him means only the expenses of his funeral.

In the instance of a person who has attained to competence, covetousness often seeks to escape detection under the name of contentment. He fancies that he is completely vindicated from the charge of cupidity, by saying, "I am quite content with what I have." But so also that minion of wealth whom our Lord introduces with the solemn warning, "Take heed, and beware of covetousness." His contentment is only covetousness reposing self-complacently from its toils, resting on its well-filled bags, and saying, "Soul, take thine ease." Let an agent of charity approach him with outstretched and imploring hand, and, as if touched by Ituriel's spear, he will forthwith start into his proper character, and demonstrate that his contentment depends on his keeping his property entire; at least, that he is not *content* to give.

Covetousness will sometimes indulge itself under the pretence of preparing to retire from the cares and turmoil of active life. The propriety of an early retirement from business, must depend, of course, on circumstances. But how often does the covetousness which wears this mask, retain her slave in her service, even to hoary hairs, putting him off from time to time with delusive promises of approaching emancipation. Or else, he retires to spend, in slothful and selfish privacy, that which he had accumulated by years of parsimony. Or else, by mingling readily in scenes of gaiety and amusement, he shows that his worldly aversions related, not to the world of pleasure, but only to the world

of business. Instead of fixing his abode where his pecuniary resources and Christian activity might have rendered him an extensive blessing, he consults only his own gratification, establishes himself at a distance, it may be, from "the place of the altar," and, in a regular round of habitual indulgence, lives and dies an unfaithful steward, a *sober* sensualist, a curse rather than a blessing.

Sometimes covetousness is heard enlarging complacently on the necessity, and even piety, of providing for children. And here, be it remembered, we are not considering what *parental duty* may dictate on this subject, but only what covetousness often does under its borrowed name. Many a parent gratifies his love for money, while pretending a love for his children. The facility, too, with which he quotes certain passages of scripture, to defend the course he is pursuing, shows how acceptable to his numerous class an argument would be in favor of hoarding, since these few perverted sentences which only *seem* to sanction it, are his favorite and most familiar texts. Of these, his chosen strong-hold, perhaps, is the declaration of the apostle, "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." The sacred writer, in giving directions relative to the maintenance of widows, distinguishes between such as the church should relieve, and such as should be supported by their own relatives; and concerning the latter he makes the statement in question. Whence it follows, first, that the provision contemplated by the apostle is not laying up beforehand for future contingencies, but a present supply of present necessities, a simple maintenance of needy relatives from day to day. And, secondly, that, instead of countenancing parents in the accumulation of great fortunes for their children, he is speaking of the maintenance which children, if able, should afford to their aged and destitute parents. With the subject of *providing for families*, therefore, the text in question has nothing to do. Rightly interpreted, we see that it enjoins, not *accumulating* but *giving*. How humiliating is the only explanation which can be given of the general perversion of this scripture, and of the pertinacity with which that perversion is retained.

Let the Christian parent compare the merits of a useful education, and a qualification for business or a profession, with the merits of that state of so-called independence in which he is toiling to place his family; and let him call in the aid of scripture and of prayer, that he may conduct the comparison aright; and we will not fear for the result. Let him look around his neighborhood, and institute a comparison, if he can, between the apparent character and happiness of the six nearest individuals who have been left dependent, under God, on their own exertions for respectability and support, and the six who have been left independent of personal exertion, indeed, but pitifully dependent on wealth alone for happiness, and let him say which state is preferable for virtue and enjoyment. Let him say, what is to be thought of the consistency of a Christian parent, who, with our Lord's representation of the danger of riches ringing in his ears, goes on scheming and laboring, to leave his children rich in the element of destruction; toiling to place them in a condition in which, he admits, it is all but impossible that they should be saved. Let him ask himself, whether such an one be not acting over again, on a smaller scale, the part of the Tempter, when he brought the kingdoms of the world and the glory of them to the Savior's feet? Let him remember, not only that he is to leave his children behind him in a world where wealth is thought to be every thing, but that he is to meet them again in a world where it will be nothing,—where it will be remembered only in relation to the purposes to which it has been applied.—*Harris's Mammon*.

## American Baptist Missionary Union.

MAULMAIN KAREN MISSION.—Letter of  
Mr. Binney.

Mr. Binney in a letter dated at Maulmain, 27th of Oct., gives the following report of the Karen Theological Seminary.

Pggho assistant.

The Karen Theological Seminary closed its fifth term a few weeks since. It has been a very interesting term; the pupils have never done better.

The studies of the term have been

as previously reported, with an exception or two. The pupils, being a younger class, have gone more slowly and more thoroughly than the class which left last year. The whole school have been engaged five evenings of each week in the study of the Pgho dialect, under the school assistant, who is a Pgho Karen. He is a very interesting young man, and promises to be exceedingly useful in this department. This assistant gives instruction in arithmetic, *re-hears* every recitation of the younger class, and copies for me when necessary, besides taking the care of many things which would otherwise engross my time. The object is to qualify him to become an efficient assistant in the theological seminary. The method pursued in his re-hearing of the class in theological study, is;—when the class retire from the recitation room, they discuss their lessons passage by passage among themselves, of which he takes the lead. If they forget an explanation of the teacher, they appeal to the assistant, and if he forgets, or if they do not understand, he then presents it to me again at the close of the next recitation. In this way, I detect their deficiencies, and, at the same time, hope to train a valuable assistant to the school for some future exigency. He does better than I expected, and is already of great service to the pupils. He works where I could not; and in the conduct and character of the pupils nothing escapes his notice. What is very gratifying to me, the pupils are delighted with the arrangement, and have never failed in yielding him the respect and obedience due to his station. He is modest, unassuming, kind, yet very firm. He is one of the most intelligent of the younger class of Karens, who have been benefitted by our schools; a part of the first fruits of past labor.

The past term continued five months, with twenty-eight pupils, besides seven others who attended one recitation daily. Average study of academic year, (of the fourth and fifth terms,) eight months and twenty-three days for twenty-three pupils. The class reciting only once a day,—not included in this. Three of the Pgho assistants have attended this term, two of whom have made good improvement, though the instruction has been given wholly in the Sgau dialect. If any thing was not understood in recitation, the assistant explained it in re-hearing the class. After the first few weeks they

were quite happy, as, they said, they understood the teacher better. I cannot but think that a little effort would soon unite these two departments, and save much labor and money to the mission.

Churches to be visited—Seminary dismissed—Baptisms.

The necessity of discontinuing the theological school will be temporary, we may hope; Mr. Harris, who joined the mission last year, being expected to itinerate among the churches, on acquiring a sufficient knowledge of the Karen language. Mr. Moore will perform a similar service among the Pgho Karens.

You have learned before this of Mr. Vinton's return. This I had long feared, and foresaw that it would close my own school. Some one must take care of the churches in the jungle, and there is no one but myself; it follows that I must do it. I have, therefore, dismissed my pupils until the next rains. *The consequences of this to my school cannot be foretold.* Up to this time, all that has been connected with the undertaking (so far as the Karens under the Rev. Mr. Vinton are concerned,) has met my most sanguine expectations. From others, I have received no coöperation in this work. Had Mr. Bullard been with us still, he fully intended to have done so. Still, I am not without some apprehension of the consequence. I am not fit for a jungle missionary; neither my constitution nor my habits adapt me to it. However, my habits can be changed, if necessary, and my constitution can be put to this new ordeal, and if the worst comes, you may say, he did not go blindfold, circumstances became master and bade him go. As to my school, I leave it to the care of Him who has so far blessed my efforts in it.

The Karen Normal School is doing well. Miss Vinton will have charge of it during her brother's absence to America. This will be a great relief to Mrs. Binney, who can thus find time to go with me into the jungle, as it is her wish to do. When Mr. V. returns, I have no doubt he will wish his sister to be with him. It remains for the Executive Committee to say what shall then be done for that school.

The assistants are doing well, so far as I have heard. Letters have been received, within a day or two, from Burmah Proper and from Chethings-

ville, which speak of baptisms. Prah-hai tells me he has baptized four; and Aupaw says that he has recently baptized sixty-six in Burmah Proper. The latter mentions very particularly the instructions in connection with which they were admitted. He says; they, each one of them, agreed to contribute a small sum annually toward the support of the gospel.

#### *Kyawthoo and Nawchettoo.*

By Mrs. Binney, of Maulmain.

The following narrative, which will be found to be one of unusual interest, was written for the gratification of a personal friend, who has kindly loaned it for publication. Kyawthoo was a young Karen preacher, and for more than a year a member of Mr. Binney's theological school reported in the preceding letter.

Occasion of their coming to Maulmain.

Kyawthoo and Nawchettoo came to us about eighteen months since from the interior of Burmah Proper, a place on the Irrawaddy about an equal number of days travel between Rangoon and Sandoway. A few months after Mr. Binney had commenced his school, he wrote a letter, by request of Mr. Abbott, to the assistants in the region of his (Mr. A.'s) labors, inviting them to come around and attend the school. The pupils who had been with us one season, took this letter to Rangoon. They sent a message to the nearest village, and that village in turn to the next, until all had seen it. Many wished to accept the invitation, but it was thought best that some should remain to look after the disciples, while the unmarried men and those who could leave with least difficulty, should come. Kyawthoo immediately decided to come. Some of the Christians opposed, feeling that they could not spare him. The more intelligent seconded his views, and thought he ought not to lose the opportunity to qualify himself to preach truth and not error.

Knowing the dangers and difficulty of attempting to bring his wife from the Burman country, Kyawthoo at first resolved to come alone and leave her with her mother. She was, however, unwilling to remain. She said, "If God prospers our way, we cannot be

hindered. If you are sick or die, I shall be with you to watch over and nurse you; and if I die, you will be with me to take care of me." He yielded, to his great joy ever after his arrival.

The journey—Reception at school.

When they reached Rangoon, they heard that the English had abandoned Maulmain, on account of being obliged to withdraw their troops to carry on the war with the Sikhs; and that the missionaries had taken ship for America. Others of their company returned, but they persevered, saying they could not think God had only raised their hopes to dash them to the ground. They continued their journey, but, for fear, durst not make any inquiries, lest they should be detected; so that they did not know until they arrived that they should see us.

The difficulties which Kyawthoo and his wife had to surmount in coming to Maulmain, travelling by night and concealing themselves through the day, were the same that all Karens are subject to who come from Burmah Proper. Of course, when they reach us they are very happy and grateful, and our hearts are open to receive them. But we felt an uncommon interest in this pair from the first.

Early developments of character.

We perceived that Kyawthoo and Nawchettoo were no ordinary Karens. Though he had never been with any teacher but a few weeks, and she had never seen a "white face" till she saw us, yet their manners were refined. They repressed their curiosity, (if, indeed, curiosity was not expelled from their minds by the pleasure they felt upon having arrived where they could obtain religious instruction,) till it was proper for them to make inquiries concerning the many new and strange things which they saw around them. The school did not commence for several days after their arrival. We, of course, were very much engaged in receiving strangers and preparing for the opening of the school; but I fancy even now, I can see Kyawthoo and Nawchettoo with their testaments in hand, in the verandah or some out-of-the-way place, quietly waiting for an opportunity to ask the explanation of some passage which had been inexplicable to them. At other times, he would follow his teacher wherever he went, affording any assistance in his

power, but in the most unobtrusive manner bringing his questions before him, while she would listen in silence to every word that might escape his lips.

Nawchetloo's disappointment and relief.

I shall not soon forget the distress Nawchetloo manifested in her countenance, when told that the teacher received *men* only into his school. Mr. and Mrs. Sutton were with us at the time, and they were very much amused as well as delighted with her anxiety on this point. She certainly lost her docility, in her eagerness to profit by the teacher's instructions; and it was not until her husband pledged himself to repeat to her in his room what he had learned in his classes, and I assured her that I would devote an hour a day, three days in a week, to bible instruction for the women, that she could be at all pacified. Both Kyawthoo and myself were held well to our promises. I have often been to the Karen houses late in the evening, perhaps to visit the sick, or to look after my little people, and have heard Kyawthoo and his wife discussing the lessons for the day, to which my attention would be directed by hearing the frequent repetition of "the teacher said thus," "the teacher said thus." I soon perceived that his anxiety to have her improve, was quite as great as her own.

After having been with us some months, it happened one day that she came into my room to sew while the class were reciting in the adjoining room. The teacher spoke, as is usual, with a very distinct articulation, and she perceived that by taking a seat near the door of his room she could hear every word. She was greatly delighted, and, after that, when the gong rang for the recitation, Nawchetloo might be seen every day quietly stealing into my room, testament in hand, to listen to the instruction. It occurred some days after, that Mr. B., having occasion to speak to me in the midst of his recitation, opened the door suddenly upon her. When she saw she was detected, she was evidently very much disconcerted, until he spoke encouragingly to her, when she resumed her place; which she continued to occupy daily, unless compelled to leave for other duties.

Her standard of right.

It was not only in books that she wished to improve, but she immedi-

ately commenced learning to sew. She had never used a pair of scissors; but I taught her to cut her husband an *inga* (a Burman tunic or jacket), and to sew it. The Karens from Burmah Proper never wear a jacket, only a *pitso*; but Kyawthoo expressed a wish to dress like the other pupils, and that his wife also should learn to cut and make his dress. The first one she made was, of course, not made very well. She said, "Kyawthoo will not wear this. He only likes what is nice and proper." I assured her that he would be very much pleased; but she knew him best. When he came to see it, to my surprise he compared the short, irregular stitches, with the well set stitches of the pattern, and said he must buy some more cloth, and she must try again. I told him the pattern was made by a Burmese, who earned her living by making *ingas*, and that I thought Nawchetloo did very well for the first attempt. He said, "Very true, but I shall not be satisfied unless she can cut and sew as well as the *pattern*." The next one pleased him. She improved so rapidly, that in a short time she superintended the cutting and sewing for both schools.

At one time she was referring something, as was usual with her, to Kyawthoo. I said, "You never seem to think whether you shall do *right* or *wrong*; but whether you shall please your husband." "Oh!" she replied, "mamma does not understand me. That is the way I take to ascertain what is *right*. I know he *only loves what is good and right*, and that he knows better what is right than I do. So if I please him, I think I have done right."

Earnests of future usefulness.

After they had been with us one year, Mr. Binney dismissed his school for two or three months vacation. Kyawthoo went into the jungles a few days journey from Maulmain, where there were a few disciples; his wife established a school, and he spent his time in preaching and conversing with all who came to him. A short time before they returned to town, Mrs. Vinton visited the village and spent a few days with them. She brought back a most interesting account of their fidelity in their work. She told us the village was greatly improved by their short residence in it, that the women and children were dressed now tidily, and that the congregation was very re-

spectable in their appearance on the Sabbath; and that Kyawthoo, even on a week day evening, never entered the chapel to preach, but with his snow-white inga and turban. He commanded the respect even of the world, and secured the confidence and love of the converts, so that when they came down again to school, they parted with their new acquaintance with much regret and even with tears.

Former history—First knowledge of Jesus Christ.

Kyawthoo first heard of God some eight or ten years since, through some Karens, who had themselves only learned that there is one great and eternal God, who is the maker and sustainer of all things;—that the white foreign teachers had brought His book to them, and that the prophecy of their elders was about being fulfilled;—that they must pray to and worship only Him. The way of salvation through Jesus Christ, both he and Nawchettoo declared to me, they did not learn for a long time afterward; neither had they any idea of propitiating the Deity by any thing they could do themselves. They, however, believed, if not on “the Lord Jesus Christ,” yet to the extent of their knowledge; renounced their nat worship, prayed daily to God, and commenced learning to read from a primer containing the alphabet and perhaps a few words. They were told that the white teachers had translated or were translating the word of God into Burmese; they, therefore, immediately learned to read the Burmese books; and so anxious were they lest they should not be prepared to read the scriptures when they should receive them, that they studied night and day until they could read. The Spirit of God was evidently operating on their hearts.

Acquaintance with teacher Abbott.

So soon as Kyawthoo learned that Mr. Abbott was at Sandoway, he went to him. He remained, however, but a few weeks, when he was obliged to leave on account of the fever which was prevalent there, and from which he suffered severely. He remained long enough, however, to have learned much of his relations to God and Jesus Christ, and the duties growing out of these relations, and long enough to learn to love the teacher and “mamma” (as they call all the teachers’ wives). When they heard that Mrs.

Abbott had died and that Mr. Abbott had returned to America, “For several days,” said Nawchettoo, “we neither slept nor ate. I cooked the rice and we came around it, but it was to weep and not to eat. For several meals our rice was carried away untouched.” And even while they were with us, if letters came from America, the question would be asked, “What news from teacher Abbott?”

Kyawthoo a preacher.

When the first Karen preacher that Mr. Abbott ordained (Myat Kyaw), made his celebrated tour and baptized so many Karens, Kyawthoo and Nawchettoo were among the first whom he baptized. He immediately selected Kyawthoo for a preacher of the gospel to his countrymen. He saw that, although his opportunities had been limited, yet he had acquired, in various ways, much knowledge of the scriptures, and that he failed not to communicate them to all within his reach. At first Kyawthoo objected, saying he would continue to raise paddy, and preach as far as he was able; but to become a leader,—he did not dare to assume the responsibility. The disciples, however, assembled together and were unanimous in their choice, and he assented; believing, as he said, that “God had put it into their hearts. It was not a responsibility that he had sought.” He let out his buffaloes, (for he had been an industrious man, and had acquired a little property,) buried 200 rupees in the ground (a Karen’s savings bank), and went abroad preaching the word. When he went to villages which were near and among Christians, his wife accompanied him and was useful among the women and children. When he went among those who were not Christians, she stayed at home and spun and wove their clothing. Many souls were saved doubtless through his labors. They have both told me that many Burmans also were convinced of the truth of the Christian religion, and that many actually worshipped God, though “secretly, for fear of the rulers.” I have heard Kyawthoo often express the belief that the Burmans would yet be converted through the instrumentality of the Karens.

His disinterestedness and intrepidity.

He preached the word fearlessly. He never received any other remuneration for his services but the food he

ate while travelling, except that the Christiaus paid his government taxes. This they always insisted upon doing. They were in the habit, however, of having meetings at his house, when the disciples came from the villages around and he always entertained them; so that with all their economy and her industry, they could *barely live*. Sometimes he was taken before the rulers and threatened, but never ceased preaching for it; nor did he ever suffer the slightest injury in consequence. He says he never felt a doubt but that, if he did God's work, he should be protected in it. At one time while the disciples were assembled for worship at his house, they were visited by a petty Burman officer, who ordered him to follow him to the magistrate. He told the Burman that it was their day for worship, and that he could not go with him, but that on the next morning early he would go. Perceiving that he could neither persuade nor frighten him into obedience, he left him. "That night," said Nawchettoo, "we spent mostly in prayer." In the morning, long before daylight, he had eaten his rice and started alone for the ruler's house. He was questioned as to his religion. He denied nothing; assured them that he had ever been, and that his *religion required* him to be, obedient to rulers, to pay his taxes, &c., but that it did not concern them to know whether he worshipped an *idol*, or, as the Karens universally did, *evil spirits*, or the *great and eternal God*. They fined him heavily. He told them, if they could find any property of his, of course they would take it,—he would not prevent them; but it was an unjust tax, and he should not pay it. They not being able to find any thing, ordered him to obtain it from his people. He told them that he was not a king, and had no right to tax them for any purpose; that his body was in their hands; that his religion taught him to rejoice in sufferings for Christ's sake; and that he was ready to submit to any thing they might choose to inflict. They shut him up a day and night without food, and then, without giving any reason for so doing, released him, "strictly commanding him to preach no more in this name." He continued to preach, and never heard from them again.

Sickness and death of Kyawthoo.

About the time of the return of Kyawthoo and his wife from the

jungle, at the close of the vacation already mentioned, his health began to fail. At first his eyes were dim, and he could not see to read. His wife read and wrote for him continually. Mr. Binney advised him to leave his studies, but he persevered for some weeks, when, his health failing, he was *compelled* to abandon his books. That was a sore trial to them both. We encouraged him to hope that he would soon be better, and, if not able to study, that he might return to his beloved home at the close of the rains. He seemed to think a great deal of the disciples he had left without an overseer; and the teachers believing he would be very useful if he should return, desired to ordain him and send him back to them as soon as possible. But finding our efforts for him unavailing, it was thought best that he should be taken to the general hospital, where he would receive the best medical attention and have the benefit of the most healthy location in the vicinity. His wife accompanied him; his fellow-pupils as well as ourselves were allowed access to him at all times; and we placed him there with the strong hope that he would soon recover. The physicians, however, were not long in deciding that his heart was diseased; and soon after he had an attack of epilepsy, which rendered his limbs nearly useless. He continued to grow worse, and in a few weeks died.

The progress of his disease was watched with the most intense and painful interest by us all. We felt that it was not easy to make up our minds to lose him. Great pains had been taken to prepare him for usefulness in the sphere we supposed Providence had assigned him. Foreign teachers could not go where he could go, even if there were men to send. He was known and beloved by all the disciples in that region. He had said to them, "I will go to the teacher and learn the way of God more perfectly, and will come back and instruct and lead you in the right way." Their hopes and ours were buried with him. The Karens who came over with him, were intensely anxious,—his wife was distressed,—he alone was unmoved. "I left my home, my friends, my people," said he, "for Christ's sake. It was not to do my own will. If he does not require my services but calls me to himself, I am willing to go." He, however, thought until within a day

or two of his death, that he should recover. But when he saw that this was very improbable, he gave the most minute directions about every thing of a temporal nature that interested him, confiding all to his beloved Nawchetloo; assuring her again and again that he was as willing to die as to live, if that was the will of God; and comforting her with the prospect of a speedy reunion where they would be no more separated. A day or two before his death, an aged Burman came in, and seeing him in this state, inquired, "what his God could do for him now?" "You have worshipped him a long time," said he, "and now you are about to die as others die. Why not renounce your God, and see what Gaudama will do for you?" He replied, "I knew before I became a Christian, that I should suffer sickness and death as other men. I was not deceived. But my God has comforted me in sickness, and makes me happy even in death. Though I die, I shall still live, and go to live forever with my God." He continued to spend his strength in explaining to him the excellency of his religion. He was exhorted to spare himself, but unwilling to lose the last opportunity he might have, he continued to talk. The Burman disputed. The attendants requested him to listen to the dying man, but he was too much excited to listen in silence; when he was ordered to leave him. Thus he glorified God before the heathen even in death.

When he saw the physicians could do no more, he sent a messenger to his beloved teacher, requesting permission to be brought back "to die in our presence." The messengers were told that if the attempt were made, he would be almost sure to die on the way, and it might give rise to unfavorable reports concerning us; but that, as soon as he should die, we would have him brought home that we might perform the last sad offices for him here. We thought he probably would not live until they should return; but he did, and they delivered the message faithfully. "The teacher knows best," said he, "I am as near heaven here, as if I should die with them." Soon after, his speech failed. His anxious wife asked, "Is your faith still strong in God?" He nodded an affirmation, when his faith, we doubt not, was exchanged for vision. His remains were immediately brought to us, and

preparations were made for the funeral on the following evening.

#### Burial—Pleasant remembrances.

The funeral services were conducted with as punctilious regard to propriety as they would have been had a beloved preacher been removed from the midst of our churches at home, and, I doubt not, with a chastened submission to the will of God, who had taken him from us. During the address and prayer, in which Mr. B. alluded, in the most touching manner, to the loss we had each sustained, not an audible sob or sigh was heard in the congregation. While they sung a very beautiful translation of the hymn, "Why do we mourn departing friends," I heard Nawchetloo's voice, clear and firm, joining in the singing; and though I saw her lips quiver, she sung the hymn to the close; which was more than I could do. When we consider that it is the custom in this heathen land, when a friend dies, to set up the most piteous howling and screaming, tearing of the hair and clothes, the power of religion is made the more manifest.

I have spoken of the impressions we received of Kyawthoo on his first appearing at Maulmain.

Coming to us under such circumstances and with so attractive manners, it may be inferred not only that he appreciated the instruction he received, but that it was pleasant imparting instruction to such a pupil. Mr. Binney always said that he had several more ready pupils, who would, ordinarily, be termed more *talented* young men, but no one who possessed a better mind upon the whole than Kyawthoo. He had a large share of *common sense*, and a more delicate sense of propriety than I have ever seen in any Karen, or I might have said in any person whose opportunities to learn the proprieties of life were so limited. I often asked what is the secret of Kyawthoo's refinement of manners as well as feelings; and we referred it to his more sensitive regard to right and wrong than most men have. He had emphatically a "good conscience." He rarely violated the relations he sustained to others, even in the most trifling matters. Neither would he allow others over whom he had a right to exert an influence, to do so. He could reprove with *authority*, though he did it in love, when occasion required it. One of the young men who came round from Burmah

Proper with him, had done an act which I had regarded as thoughtless, and was, therefore, not disposed to say much about. Kyawthoo found it out, and called the young man to his room, and made him *feel* that the thoughtlessness of the act was so far from being its apology, it was a *sin* when it affected the happiness of one who had laid him under such obligations as we had. I think I never saw more sincere penitence manifested; nor did Kyawthoo let him off with his coming to me and confessing the wrong, but he required him to do it to all who had any knowledge of it. It was a lesson which I think he will not soon forget, nor will others whom it concerned.

He was affectionate toward all with whom he was associated; as a husband, exceedingly so. If he went to his room and Nawchettoo was absent, he always sought her out; coming first to me, as she was so useful that I called on her for a great variety of services. If he found her doing any thing in which he could aid her, he was sure to do so; and if not, he would be coming back now and then with a kind word to encourage her. He was seldom absent long from her side. He was affectionate toward us; and especially, if his teacher was unwell, he did not think of calling upon any one but Kyawthoo. One of the last acts of physical labor he ever performed, was to attend upon Mr. Binney, when the physicians had ordered leeches to be applied in case of local inflammation. His anxiety and tenderness made an abiding impression, especially when we remembered that he was himself suffering under the disease which so soon terminated in death. His fellow-pupils loved him also; and during the whole time he was with us, his name was not spoken but with respect and affection. The children of the Normal school loved him, and if they wanted a protector in their walks or a favor from any of the older persons, or if they were ill, they would say, "We will call Kyawthoo;" and many bitter tears were shed when he was taken from them. I need not say that *we* loved Kyawthoo. When he was buried, I felt as if I stood by the grave of a brother. But we would desire to feel, as he felt, that if his Master called him to a higher sphere of trust, we would not question his wisdom or right in so doing. While he was with us, Nawchettoo used to say, "He loves only

what is good and right." I love to think of him as perfected in holiness, united with the spirits of "just men made perfect" around the throne of the Holy One, where nothing impure or unholy shall ever more mar his happiness.

Nawchettoo returns to her home.

Nawchettoo remained with us a few days, until the school closed, when she returned to her native jungle with those who came over with her. She had borne all her trials with great fortitude, even to the admiration of the physicians and attendants in the hospital, who said that while her attentions to her husband were most laborious and unceasing by night and by day, she was remarkably cheerful; but, as she said, "she had had *his example* of fortitude and Christian resignation." And when she committed him to the grave, "the teacher and mamma were with her to strengthen and sustain." But now she was to return *alone* to those who would be looking for *his* return, to his brothers and sisters, to the flock whom he had left as sheep in the wilderness, and to her own mother, who had cast her off on account of her religion, and who now would be ready to exclaim, "Where is your God?" Would she honor God in this time of trial, was the anxious inquiry; and most earnestly did she entreat us to pray for her, that this might be the case. The strong arm upon which she had so confidently leaned, was taken from her; but I doubt not the arms of the everlasting God were and are around and beneath her. I trust these scenes will do *us* good. He must be a dull scholar that would not learn some good lesson from such Christians as Kyawthoo and Nawchettoo.

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TAVOY MISSION.—Journal of Mr. Wade.

In a letter from Mrs. Wade, from which an extract was published in the Magazine for January, she refers, for an account of Mr. Wade's last labors in the jungle, to the published Report of the Tavoy Baptist Missionary Society for 1847. The Report has just come to hand, and contains the following selections. See also page 299 of last volume, Magazine for August.

Mr. Wade says,—

## Yaville.

Dec. 5, 1846. Left Tavoy to visit Yaville and Newville, the two Christian villages on the Tavoy river, and reached Yaville, the upper village, on the evening of the 8th. The 9th, Saturday, was spent mostly in visiting, giving advice, &c., until evening, when we had an interesting meeting. On Sunday, the 10th, we had four meetings, and in them a season of "refreshing from the presence of the Lord." On Monday also, we had four meetings, which were still more interesting than those on Sunday, as there was scarcely a disciple who did not seem "broken and contrite in heart," even to weeping.

12. Tuesday evening. Have now had fourteen meetings with the church here, for prayer, preaching, the examination of candidates for baptism, and for the examination of every member of the church preparatory to the communion. We had ten applicants for baptism, nine of whom were received by the church and baptized. Most of the number were young people and the children of Christian parents, and the greater part of these dated their first and deepest religious impressions from instructions in the boarding-school at Tavoy. As there has been no case of church discipline, or even small difficulty to settle, every member was admitted to a seat at the "Lord's table;" and truly the presence of our Lord seemed to be with us. All our meetings have been most solemn; the fountains of the heart seemed broken up; prayers were offered, and sins confessed, "with strong crying and tears." The whole year past has been with this church a season of "refreshing from the presence of the Lord." In conducting these meetings I have been greatly assisted by Kanlapan and Aitee, who have preached several times in a manner useful and edifying to the church; and at times they truly seemed "endued with power from on high." There have been two deaths in this church during the past year, one a woman about eighty years of age, who was greatly revived in her religious feelings during my visit here last year. She said, the "Holy Spirit had come into her heart," and she appeared to feel like old Simeon, when he saw the infant Savior. At the close of those meetings, she returned to her house filled with peace and joy, lay down in her house, closed her eyes upon the world, and could not from

that time be roused sufficiently to recognize those around her, until she yielded up her spirit, (or rather her body,) and entered into the presence of Him whom she had longed to behold in his glory.

The other was a middle-aged man, who had for years adorned his Christian profession by an orderly life, and has left his weeping friends the consoling evidence that he has gone to a happier state.

The assistant Paukootee has done well during the year, and the church are desirous that he should continue with them. The school for the rainy season continued five and a half months. He had twenty-six steady pupils, who made commendable proficiency; eight of whom commenced with the alphabet, and had become tolerable readers. Several fathers of families also made an effort to learn to read in connection with the school. The people apologized for a contribution of but ten rupees, twelve annas, six pice, by saying their head man had lately called upon them for a contribution for another object. And now, in leaving this precious little band of disciples, my heart responds to the exclamation of the great apostle, who says, "Ye are my joy and my crown."

Baptized nine—died two—present number fifty-nine.

## Revival at Newville.

Dec. 16. Arrived at this place, and Kaulapau, my assistant, preached to the church this evening. During his prayer before sermon, which was offered with subdued tones but deep apparent feeling, I heard suppressed sobs from different parts of the assembly. His sermon was short and impressive, and was listened to with fixed attention; after which he called on the assistant stationed at this place, and one of the leading members of the church, to offer prayer for the special out-pouring of the Holy Spirit on the congregation;—and these prayers seemed to be answered while being offered. The assembly was then dismissed, but as not a person left the house, or moved from his seat, I addressed them for a short time. It was a solemn assembly, and a season of uncommon interest; both the gray-headed and youth seemed alike humbled in the dust before the presence of the Lord.

Thursday, 17. Evening. The meetings to-day have been solemn, and many tears were shed, particularly during

the prayers. No preaching or exhortation seems to reach the hearts of this people, as do the supplications and confession of sin, where all are bowed together in solemn prayer to God. The assistant at this station has been a valuable servant of the church for many years, but is now an old man; and the almost continued illness of his wife has prevented him from teaching a school during the past rains, and has otherwise hindered him much in his labors in the church, as there is no such thing as a nurse to be hired for the sick among the Karens. But he is a good man, exhibits deep Christian feeling, and, doubtless, does more for the church by his consistent Christian example, than by oral instruction. A new assistant is to be appointed to this station for the present year.

Friday, 18. Evening. The excitement has been greater in the assembly to-day, than at any time since our arrival;—so great, indeed, that during the sermon preached by Aitee several could no longer restrain their feelings, and cried aloud. I felt anxious at this crisis, lest their feelings should lead them beyond the bounds of that order which becomes the house of God. I recollected, however, that in days of old, when Israel repented of their sins, the “people lifted up their voices and wept;” and I was afraid to reach forth my hand to steady the ark of God, lest I should sin against the Divine presence so manifestly in the midst of us;—and yet I was grieved to see some among both the aged and the young, whose hearts seemed hard and unmoved. I observed that my assistant Kaulapau was deeply affected by the scene he witnessed, and learned afterwards that he considered it a special answer to the prayer which he offered during the night. He said he then pleaded with God, until his heart was poured out like water, that on the coming day he would pour out his Spirit in a remarkable manner; and he felt that his prayer was fully answered. I may say of this assistant as was said of Barnabas, “He is a good man, and full of the Holy Ghost;”—at least he has sustained this character during the past year.

Saturday, 19. The interest of the meetings to-day has been, I think, greater than on any previous day. The afternoon was spent in examining the female members of the church preparatory to the communion, and with only two or three exceptions each one

spoke of her sins and unworthiness to have a place in the kingdom of God, with many tears, and I trust with truly broken and contrite hearts. This evening, the head man with eight or ten of the brethren arrived from Yaville. They had enjoyed the meeting at their own village so much, that, though in the midst of harvest, they made arrangements to leave their worldly business with the hope of receiving still another blessing. I also observe at our meetings eight or nine of the disciples from Lung-lung, a village three days journey from this place, who came with the hope of having their minds revived, and refreshed in spiritual things by attending the meetings. They went all the way up the river to Yaville, but did not arrive until the meetings at that place were being closed.

Peaceful deaths of native Christians.

Since my visit to this place last year, two of the male members of the church have gone to their rest, and I trust they “sleep in Jesus.” The first had, from early childhood, been much under Mrs. Wade’s instruction, had been hopefully converted, and was at the time of his death a member of the theological seminary, affording high hopes of his future usefulness. His unblemished and consistent Christian course, together with his resigned and peaceful death, are, however, most consoling to our disappointed hopes, as well as to the affectionate circle of friends who mourn his loss.

The other was a Siamese Karen, who had attained to a good old age. He had heard something of the Christian religion from the assistant Karen preachers, who had visited his country, and removed with his family to Matah that he might learn more about the Savior. Though past the meridian of life, he applied himself to the task of learning to read the books he was so delighted to find printed in his own language, and sent all his children to school, not even excusing his married daughter and son-in-law, though they had an infant child to take care of, besides cultivating their fields. And he lived to enjoy a very good knowledge of the scriptures, for a Karen, and to see all his numerous family of children and sons-in-law and daughters-in-law members of the church with himself. His wife died a few months after their removal to Matah, indulging a hope in the merits of Christ,

though she had not been favored with an opportunity of being baptized. His second marriage with a nice Christian woman from Toung-byonk was happy for all the family. During the meetings at this station last year, when his youngest child was baptized in water, he seemed to be "baptized with the Holy Spirit." His health was poor at the time, and having, like old Simeon, had the last ardent desire of his heart gratified, in the conversion of all his children, he said he felt no longer any attachment to earth, but would hail the glad morn when his Heavenly Father should call him home. Soon after the close of the meetings, his disease assumed a more serious form, and coming down to town for medicine he continued to fail, until he died on the mission premises; and I had the mournful pleasure of making the coffin for my aged and beloved brother, in which we deposited his remains in sure hope of a glorious resurrection. He met death with much composure and peace, continuing much in prayer to the last.

Lord's day, 20. At the close of the morning service seven were baptized, all young, and most of the number not above thirteen or fourteen years of age. But they gave such satisfactory evidence of a change of heart, that I felt they were truly "lambs of Christ's fold." The communion season this evening has been deeply interesting, on account of the solemnity which prevailed among the communicants. Every one seemed to feel that great indeed was the mercy and grace of our Lord Jesus Christ in giving his life a ransom for our souls. Every one of the eighteen meetings with this church has been deeply solemn and delightful to me, and I bless the Lord who has spared my life to see the "wilderness bud and blossom as the rose." The sermons delivered by the assistants were appropriate and searching, "came from the heart, and reached the hearts of others."

Baptized seven—died two—present number thirty-nine—contribution nineteen rupees, eight annas.

Matah—"The foot of the mountains."

I had intended to visit this church during the cold season, after returning from the tour on the river, but our beloved br. Mason earnestly desired me to accompany his children to Maulmain that they might go to America with br. and sister Brayton, and prom-

ised in return to visit Matah for me. I accordingly went; but being obliged to make the voyage in an open Burmese boat, with poor protection from the sun and wind, and having to encounter a violent gale on my return, I reached home in miserable health, and found br. Mason just returned from his annual southern tour among the churches, having been ill much of the time, and like myself quite unequal to the task of crossing the mountains between Tavoy and Matah. We, therefore, concluded to appoint a meeting at the foot of the mountains on this side, at the place where our lamented br. Boardman finished his labors; and Mrs. Wade thought she would be able to accompany us, together with Mr. Cross, so that the labor would be light among so many. The Karens seeing the feeble state of their teachers, entered warmly into the plan, fitted up the old zayat so that we should have a comfortable place to sleep, built a large shed for the meetings, and little booths for themselves and families; but before the appointed time for the meeting, our beloved br. Mason's health failed so fast, that a sea voyage was thought the only means of preserving a life so valuable and so dear to us all. He, therefore, left us, accompanied by br. Bennett as far as Maulmain, and as the weather had now become so dreadfully hot, that every one, including our kind Doctor Morton, advised Mrs. Wade strongly against venturing into the jungles, she, therefore, with great reluctance, finally concluded to remain at home, while I (carried in a chair) set off, accompanied by br. Cross. We left at an early hour, and before sunset one party of Karens after another came out to meet us, but were sadly disappointed not to see Mrs. Wade, as they had been led to hope. Many in feeble health, and others too old to think of enduring the fatigue of crossing the mountains, had made a great effort to do so, that they might enjoy the privilege once more of seeing their beloved "mamma," as they called her. They bore the disappointment in silence, but their looks showed better than words could express, how truly and sincerely they loved her who had taken those long, wearisome journeys and climbed those rugged mountains eight years in succession, to teach them and their children the way to heaven.

We reached the encampment in time for evening worship, and were happy

to find from 150 to 200 assembled; though it was a very busy time in the rice fields, so that we could not ask them to stay as long as we could otherwise have wished. The next day being Friday, we had an early prayer meeting, preaching in the morning and evening, and a meeting for the business of the church in the afternoon. Saturday was spent in a similar manner, but varied on the Sabbath by the ordination of Kaulapau, my principal assistant. This, together with the ordination of Sau Quala, br. Mason's best assistant, had been arranged by a vote of all the brethren of the Tavoy Mission before br. Mason's departure,—and when presented to the Matah church, received their unanimous and most cordial approbation. The exercise, solemn in itself, was deeply interesting to the disciples, as this is the first ordination among the Tavoy Karens.

On Monday the ordinances of baptism and the Lord's supper were administered, in both which our newly ordained brother assisted. There were twenty-seven applicants for baptism, nineteen of whom were received by the church, and baptized. The remaining candidates are to receive further instruction.

Several unconverted Karens attended this meeting, besides the families of the Christians; and we trust a permanent impression has been made in some cases; but we are not accustomed to report the number of hopeful converts at such meetings, preferring to place them under the particular instruction of the assistant for a year, when we can form a much more correct opinion with regard to their real conversion.

Although not more than thirty families now reside in the village of Matah, many of the disciples live near enough to attend meetings on the Sabbath and send their children to school. There are, however, many other disciples living in hamlets more or less distant, so that during the past year, besides the school at Matah, four others have been taught in remote places, where evening worship has been regularly observed, as well as preaching on the Sabbath. Our school teachers are, all, what might be called licensed preachers, and are often instrumental in the conversion of some of their pupils, as well as others who attend their meetings. Assistants are usually supported at these small stations only

during the rainy season, though they are occasionally visited at other times.

The station called Lunglung, being this side the mountains, and so far separated from Matah, an assistant has usually been continued with them during the year, though they have not been set apart as a separate church.

We are happy to find our village schools improving from year to year, though I have not been able to visit and examine them this year, as I much wished to do.

We closed this interesting series of meetings on Monday evening, as the Karens could not well be absent from their rice fields a longer time.

We have hesitated long, before ordaining any of our valuable Karen assistant preachers, as the Karens generally are so reluctant to yield obedience to one of their own people, whether in matters civil or religious. But as Kaulapau, who has attained the meridian of life, has by his superior knowledge and amiable disposition secured the love and respect of the church, and for two or three years has appeared to enjoy an uncommon degree of the influence of the Holy Spirit, he will, we trust, have that assistance from on high which will enable him to feed the sheep and lambs of Christ's fold. He now returns to Matah to watch over a church numbering nearly 400 members, many of whom are scattered far and wide among the little hamlets in the forest; and we pray that his "strength may be equal to his day."

Baptized nineteen—added eleven—excluded two—died nine—present number 398.

There are schools at Lunglung, Quatha, Takhee and Wahgong. These small stations are all within the bounds of the Matah church; and those baptized at Lunglung last year, are now mentioned as added to the Matah church, of which that station is a branch.

#### Lunglung.

Like Matah, this station has not been visited by a missionary the past year. I returned from Maulmain with strength so entirely prostrated, that attending a meeting with the Karen disciples at the foot of the mountains was the extent of what I was able to perform, so that this part of my poor flock, as well as those in the region of Matah, must wait two long years without seeing a missionary among them. Thatupau, the assistant at this place,

has, however, divided his time between the two villages comprised in this station, and gives as favorable reports as could be reasonably expected. A school of fourteen pupils was taught last season, and about the same number is reported in the school at present. "The old woman of eighty or ninety," mentioned by Mr. Mason, has died during the past year, and left pleasing evidence that she has entered into the "joy of her Lord." I was gratified by meeting several of the disciples from this station, at the meeting with the Matah Christians.

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TELOOGEOS.—*Letters of J. McCarthy, assistant at Nellore.*

In communicating the following letters for publication Mr. Day, to whom they were addressed, remarks, "The fact that the native assistants in Nellore have continued steadfast in the truth and faithful and diligent in their work, under such trying circumstances, seems to me indicative of God's approbation of our undertaking and of his designs of good to that people, and an argument of no little force for the resuscitation of the mission at the earliest possible period."

The first extract is from a letter dated Nellore, Feb. 10, 1847.

Schools at Nellore.

Through the superabounding goodness and mercy of the Lord, we have been permitted, each of us, to pursue our humble labors, if not rejoicingly, certainly with sincere thankfulness for the continued health and strength we have enjoyed; and for the many good opportunities that have been offered us to make known the gospel of the Redeemer.

The applications for books and tracts have been numerous, both at the mission house and at the small depository in town. The Teloogeo and Tannil schools are going on prosperously, so far as mere numbers are concerned; though the real amount of moral good effected has not yet become apparent. The seed of truth, however, is sown in the little minds of the rising generation, and who knows but that the simple catechism in which they are instructed may be the means hereafter of overthrowing the deep-rooted system of ages? The Teloogeo school on the compound is getting on well.

Kondiah, one of our old Teloogeo scholars, is the teacher; and ever since his appointment, he has conducted himself very much to our satisfaction. I have great hopes of his yet becoming a Christian. Sceptical on many subjects connected with the religion of his forefathers, he pays serious attention when spoken to on the salvation of his soul, and I believe thinks much about what he hears. His first impression of the truth, I have reason to think, was received while he was himself a scholar; but he became more thoughtful and serious at the death, by cholera, of his playfellow and schoolmate, Kãmáchi.

The English school, which became still more reduced after I wrote you, is again, by the blessing of God, gradually increasing. It numbers thirty-five. The bible is, of course, taught in it; nor have any objections been raised by the scholars to receiving instructions from the scriptures.

After noticing the studies and daily routine of the five classes in school, Mr. McCarthy continues:—

Every evening the school closes with prayer. Two teachers are employed, myself being the head teacher. I attend regularly in the forenoon, and sometimes in the afternoon; but that is very seldom. To speak my mind, much as I love instructing in the school, I had rather be placed in the midst of a small company of Teloogeois, speaking to them in their own language about the wonderful love of the Redeemer. Anxiously am I longing for the return of those happy days, when we went about from village to village preaching Christ crucified. I hope the day is not far distant when I shall be fairly deprived of my *mastership* and sent adrift to itinerate. . . . It needs not be stated that I am sadly put to it for the want of books, stationery, &c., for the English school. Had I the means to get even a scanty supply, there is no doubt but that the school would improve more rapidly. The dozen slates and two bundles of slate-pencils sent from America to your address, were delivered to me in the very time I required them. They answered the purpose exactly.

. . . . . Last September we were called upon to sympathize with Venkappa\* and his wife, who had to

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\* The first Teloogeo man I baptized in Nellore. D.

mourn the loss of that dear idol of their hearts, Ramana.\* After suffering an attack of cholera about sixteen hours, he died; and I trust he died believing on the Savior . . . . An hour after his death I deemed it advisable to have the corpse buried as quickly as possible. Accordingly, about midnight, . . . it was committed to the silent grave till the morn of the resurrection.

Mr. McCarthy proceeds to speak of his interview with the brethren in the right wing of the 84th Regiment (English), which passed through from Madras on its march to Secunderabad, near Hyderabad, —the left wing to follow shortly. He held two meetings with them and preached.

At the evening meeting there were thirty persons present. Fifteen were members of the church, the other fifteen *inquirers*, &c. It was a happy and blessed privilege to meet with such a devoted band of Christians in this desert waste, . . . and afforded us much spiritual refreshment. . . . Whilst uniting with the brethren in worship, as one and another of them offered up prayer in simple, but heartfelt language, and all raised their voices in full chorus in praise to the Redeemer, I felt my soul raised far above the things of sense, and my faith in the speedy fulfilment of the gracious promises of God strengthened.

The adjutant (one of the members) informed Mr. McCarthy of the expected arrival in March, of Mr. Page, Baptist minister from England, to be located in Madras. He continues:—

I returned to our little tent and congratulated my fellow-laborers, Elisha and James, on this happy piece of news. Some such item of intelligence from America will complete our joy; till then, we shall strive to rejoice in *hope*. Let it be remembered, however, that "Hope deferred maketh the heart sick." . . . . At 7 P. M., after a hearty shaking of hands, and committing each other to the care of God, we parted, and *our company* struck tent and set out on our return home. On the way, I considered much on the occurrences

\* Their son and only child left to them. He was married, and lived as a nominal Christian on the mission premises. D.

of the day, and gradually fell into a train of thinking which ended in choosing the 3d verse of the 21st chapter of Revelation as the subject of discourse with the brethren who are to follow soon in the left wing, under command of Major Russell.

The second letter from Mr. McCarthy is dated Oct. 11. After an introduction, and mentioning their trials occasioned by the sad fall into sin, of the young man who had been employed as second master in the English school, and his consequent dismissal from the mission service, Mr. McC. says:—

The English school, praised be the Lord, is again in a prosperous state, and likely to do better in a short time. There are thirty-seven scholars of all castes in it; and if what I hear proves true, viz.,—that Dr. C. intends to dismiss his English school, I fear I shall have more than enough to do in this department. The school has been bountifully supplied with books by Major Russell. That gentleman very kindly and timely, too, sent me fifty rupees worth of books, viz.,—1st, 2d and 3d instructors; grammar, geography and bibles, each twenty-four copies. I did not make a direct application for them. It was much in the fashion of the Irish beggar.—A gentleman travelling in Ireland saw a very miserable, pale, emaciated old man covered with rags, standing in the street. The gentleman passed by, thinking the beggar would apply to him; but the beggar was silent. The gentleman returned and asked why he did not ask for charity. "Because," replied the beggar, "every hole in my tattered garments asks loud enough." When Major R. passed through Nellore with the left wing of the 84th Regt., in consequence of the prevalence of the cholera in Nellore, he encamped at Codoovaloor (about eight miles across the river). I followed him with the view of meeting the brethren. A few of the more advanced scholars of the English school accompanied me. Early in the evening the Major came to the Munda-pum where I had put up, and heard the boys read, &c. They read a portion of the "Hindu Traveller" first, and afterwards the bible. But the books were very scarce. Three or four boys had to look into one book. What more powerful appeal could

have been made on behalf of the school? Our poverty was apparent. The Major turned to me very quickly and asked, if the boys had no more books? I said, "no." That was enough for a generous heart. On reaching Secunderabad, he forgot not our wants. A cooly load of books was ordered, (from Madras,) which well-timed supply has infused life and vigor into the school.

On the same spot where I had met the brethren in the right wing, I also met with the brethren in the left wing. The latter occasion was as interesting as the former, though there were not as many in attendance. It will be a long time ere I shall enjoy other such occasions.

The Rev. Mr. and Mrs. Page have at last arrived; they landed at Madras only a week ago.

Ah! if we had our own missionaries here now, our joy would be complete. The sun of our peculiar church constitution is dawning on this part of the world. Will it ever reach the meridian? The Lord grant that it may.

Mr. McCarthy had suffered much during the hot season with pain, proceeding probably from inflammation of the diaphragm, but was in improved health at the time of writing. One of the other assistants had also been low with dysentery, but all were now well. He says,—

The Teloogo schools are all in a prosperous condition; just in the same state, respecting numbers, as when I last wrote. Distribution of books and tracts, especially at the chapel, continues good. In the beginning of January, I hope to send a report for the two years, . . . in which I will note down every thing of importance and interest. . . .

Your kind and welcome letters of 27th April and 24th May, 1847, came to hand on 31st July. Those letters brought back life to us; for we fully expected, from certain notices in the *Magazine*, that your next communication would contain instructions to wind up the affairs of the mission. But, blessed be God, for still strengthening the hands of his righteous servants in America. O that the Lord would bless them, and return into their laps double, for the love they have shown my perishing countrymen.

### Letter of Mr. Day.

Mr. Day proceeds to adduce further arguments for the reëstablishment of the mission.

Arguments for the reëstablishment of the mission.

Should the Lord prosper the efforts of our English Baptist brethren in Madras, it would be but reasonable to hope for a large amount of influence, coöperation and pecuniary aid to the mission from that quarter. During the last six years that I was in that country, there were subscriptions and donations from all quarters for various objects of the mission, as buildings, schools and assistants, amounting to upwards of 3000 rupees; enough to support six vernacular schools (at seven rupees per month) of thirty children each during the whole period of the six years. Other assistants will probably be there raised up and fitted for the missionary work,—such ones as br. McCarthy is,—and perhaps also purely native Teloogoo and Tamul men. Materials for an efficient native agency are much more plentiful now than when our Mission was commenced among the Teloogoos. Not less than 700 boys have been taught in our own schools to read the scriptures in their own language. The number might be quadrupled for those that have, during the same time, learned equally as much in the schools at Vizagapatam and the other mission stations. But of these, quite a large number have been taught not only to read, but to *think* also, and to understand pretty clearly the principles of Christianity.\* Besides these, *not a few* have been educated in Madras and Vizagapatam, in the *English schools*,—I mean Teloogoo youths,—in English science, including mathematics, geography, astronomy, natural philosophy, rhetoric, logic, mental philosophy, &c., &c. And while they have been pursuing these studies, the truth of God's word has been daily presented to their understandings and applied to their hearts by faithful servants of Christ. Thus when God in mercy shall convert these souls, they will be in a measure ready to go to work efficiently for the Lord. Several Teloogoos have already turned to the Lord, in connection with the Scotch

\* One pleasing case is our teacher of the school on the mission compound—Kondiah.

Free Church school in Madras. I hope yet to see the salvation of God among the Teloogoos.

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ASSAM.—Letter of Mr. Brown.

Additions to the church.

Mr. Brown writes from Sibsagar October 6,—

I have the pleasure to inform you that we have been blessed with a farther addition to our number of two hopeful converts from heathenism. They were baptized last Sabbath. They are both respectable young men, recently married; one is a workman in the printing office, and has heretofore been a very bitter opposer of the Christian religion. The other has been a hopeful convert for some time, but has been deterred from coming forward by the opposition of his wife and relations. He now appears happy in giving up all for Christ.

Deaths by cholera.

The Naga convert, whose death is mentioned below, was baptized the 12th of September, "the first fruits," says Mr. Cutter, "from among the Naga people." He had been in the care of Mr. Cutter about four years, and "for about a year had given satisfactory evidence of being a disciple of Christ."

In the midst of mercies, however, we have been called to pass through scenes of trial. The young Naga convert, Hube, of whose baptism I informed you in my last, was removed from us by cholera on the 10th inst. He died happy, and left no doubt of the reality of his piety in the minds of all who witnessed his last hours. The wife of one of our native brethren, Kolibor, was also taken away after an illness of a few hours. She had long been in an interesting state of mind, and I hope she died in the faith of Jesus. The ravages of cholera at this station have been fearful. No less than 110 died in three weeks. I had an attack near the commencement of the month. Lord's day, the 3d, was a very sick day with me, but the Lord has been graciously pleased to raise me up again. For want of a regular physician, I placed myself in the hands of br. Cutter, who has a good deal of experience in cases of cholera, and

has, I trust, during this season of distress, been the means of saving many lives. On the day after I was taken, (the 3d) eleven were swept off in different parts of the village, after a few hours illness. Nearly all the cases that day proved fatal. The disease appears now to be nearly gone.

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Nidhi Levi's Letter.

Nidhi Levi will be remembered as the first Assamese convert. He has been repeatedly introduced to our readers, and his appeals in behalf of his countrymen have not been in vain. The following letter is dated at Sibsagar, July 24, and is addressed to the Foreign Secretary.

Honored Sir,

I have written two or three notes to you, humbly begging you to send some more missionaries to this benighted country; but still we have not seen nor heard any thing from America that missionaries will come; but Mrs. Brown wrote to Mr. Brown that there is no one to come with her to Assam! Is there no one to fight the battles of God with us? Has not God called any one from America to be his soldiers to fight against Satan's kingdom here? Surely there are thousands and thousands whom the Lord has chosen for himself to be faithful soldiers of the cross. Therefore I earnestly beg, do not delay to send some of them to help us, that we be not faint.

Day and night I feel a great deal for my countrymen, and I thought if American churches send some missionaries here, then a great many people can hear the gospel's sweet sound, and can turn to the Lord Jesus Christ for the remission of their sins.

Sir, I cannot feel happy unless I shall see some more missionaries from your country. Please pray for all the Assamese, and also for the Miris. Please accept my best regards, and kindly offer my Christian compliments to Mrs. Brown, and remember me sir in your prayers, that I may be preserved from the temptation of Satan.

I remain, sir, yours respectfully,

NIDHI LEVI.

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Letter of Mr. Cutter.

Of the Miris, mentioned at the close of the above letter, Mr. Cutter writes September 25 :—

## Miris at Sibsagar.

You are aware that I have always felt a great interest in the Miris, whose outward appearance, habits, customs, &c., so closely resemble the Karens. From the school which we established among them, two or three were induced to come to Sibsagar and live in our compound to pursue their studies. Major Jenkins very kindly offered to pay three rupees a month for the support of one, and Capt. Gordon also offered to subscribe three rupees per month, for six months, towards their support. His kind note came to hand with two additional Miri lads, who had come three or four days journey for the purpose of studying; so that we then had three sons of chiefs and two other respectable young men from among the Miris. They constantly attended our morning and evening worship, and were very regular in their conduct. They have now gone home to make some arrangements respecting their affairs, and I expect they will return to us again soon. It will be a great point gained, if we can get them to stay willingly with us, and I trust this effort will be attended with good.

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SIAM.—Letter of Mr. Goddard, dated  
Nov. 16, 1847.

## Death of Peh So—Inquirers.

Since my last date, one more member has been transferred from the earthly branch of our little church to the heavenly, as we trust. Peh So, an aged disciple, after glorifying God by a humble, Christian life for five years, quietly fell asleep in Jesus on the 25th of September last. During his protracted sickness, he often spoke of a desire to depart speedily, if it were the Lord's will. When Peh Li died some months previous, this brother said he would like to be like him; he thought that "to depart and be with Christ is far better."

There are now two quite hopeful inquirers; indeed, one of them, if not both, I hope has been born of God. There are also two or three others who give some encouragement. But the number who now attend worship is not very large; and those who are not for us are disposed to be decidedly against us. We are not, however, without encouragement. Since the departure of Kiok Cheng to China, Hong Kit has seemed to exert him-

self to render himself useful. He has improved very much in preaching. Some of his discourses are very good. He spends every forenoon in tract distribution and visiting; afternoons he assists me in translation of the scriptures, and evenings reads Chinese classics with me. Chek Suan, who was baptized last April, continues to manifest such whole-hearted devotedness to the cause that I hope he will soon become a valuable assistant.

The sickness of Mrs. Jencks (misprinted Dean) was mentioned at page 94.

Br. and sr. Jencks are already on board ship to go to Singapore on account of her protracted illness. She was quite feeble on her arrival here, and has never seemed to regain her strength. She has at length become reduced so low, that it does not seem prudent or safe for her to delay a change of climate. It is not necessary to say that it is a great trial to see our fellow-laborers removed from us so soon after their arrival, and to have our hopes and expectations so often disappointed. Yet we know that wisdom greater than ours, and mercy beyond even what we have power to conceive of, direct all these matters, and we would therefore go on our way rejoicing in the Lord. We desire to put our trust more entirely in Him.

Siamese tracts—Grounds of hope and fear.

In the Siamese department br. Chandler is fully engaged in preparing tracts to meet the constantly increasing demand; and it is matter of much encouragement to see such an increasing disposition to read about the way of life. There is here sufficient inducement to lead us to spend and be spent in the cause of our blessed Redeemer. We do not in the least feel discouraged, though we are watching with some anxiety and suspense the operations of Providence. We have not yet heard whether br. Jones is to return, or when; or whether others are coming with him; and we begin to feel almost worn out. But as our day, so will our strength be; and if it is the will of God that we thus continue to labor, we shall, doubtless, have strength for it. We live watching from day to day, without forming expectations for the future.

I hope Christian friends in America will be sure and do their duty to this people before it is too late. There is,

no doubt, a glorious harvest to be gathered in here, and that before very long. Who shall enjoy the privilege? Shall those who commenced the work and have carried it so far at so great an expense, both of life and property, now, for want of a little more faith and zeal, lose their share in this harvest? Will they abandon the work when its glorious consummation is almost within reach? Christians of America, I speak to you as unto wise men; judge in this matter as knowing that in connection with the multitudes of Chinese and Siamese in this country you will soon stand around the throne of your Redeemer, to hear his approval or disapproval of your decision. And when you have judged, act promptly;—for while you wait, we die and these heathen are perishing in multitudes.

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GREECE.—Letter of Miss Waldo.

Our readers are apprized of the critical circumstances into which the Greek Mission has been repeatedly thrown, and how inclined some have been to abandon the enterprise, looking more to present outward indications than to considerations which require the exercise of a vigorous faith. As an illustration of the light in which the work is regarded by those who are personally engaged in it, and who are most of all concerned in the question of its prosecution or discontinuance, we take the liberty to publish the following extract of a letter lately received. Although wearing the freeness of a private communication, it will not be the less acceptable to the general reader.

Having alluded to a visit made to Charlestown just four years ago from the date of the letter, Dec. 18, for the purpose of announcing the expected departure of the "Patapsco" the following new year's day, the writer says:—

I had been musing sadly the day before on all the change and uncertainty which had marked all my connection with the mission, and had well nigh resolved to abandon all expectation of going to Corfu. In the midst of my despondency I opened to the text for the day, in the collection called "Daily Food;" it was Isaiah 61: 10, 11; and

beneath it were the following lines, which deeply affected me.

"Oh, child of sorrow, be it thine to know  
That scripture only is the cure of woe.  
The field of *promise*; how it flings abroad  
Its perfume o'er the Christian's thorny road.  
The soul, reposing on *assured* relief,  
Feels herself happy amidst all her grief;  
Forgets her labors, as she toils along,  
Weeps tears of joy, and bursts into a song."

On these precious promises I then endeavored to cast my anxious soul, and how soon did relief come. How did my heart upbraid me for all my unbelief and distrust, when on the succeeding day you came to tell me that we should sail in a week or two. Many a time *since* then, have those same encouraging words cheered my desponding heart; and *now*, in this darkest hour we have ever yet seen, when a variety of causes combine to fill us with sadness, I feel that this fountain of consolation, these unfailling *promises*, is a living, an ever gushing spring. We are, indeed, shut up unto God; we have no other refuge or resource; yet while *this* hiding-place is accessible to our souls, we do not despair. No, we hope for God's salvation; we cannot think of abandoning the mission, but with keenest sorrow; we trust a brighter day will soon dawn, that Satan's rage precedes our Emmanuel's triumphs. Yet we cannot know God's purposes; He may have ordained otherwise; and we desire to be passive in His hands. We are willing to go when *He* says "go;" but not before.

My own work here may be drawing to an end. Indeed, if the government do not grant the permission for which we have petitioned,\* it is plain that the door is shut to *me*. But *I* am not the mission; and I do earnestly pray that at least one witness for God may be left in Greece, one teacher of righteousness to this benighted nation. For the *people* are not our enemies, it is the *priesthood*, the government, who oppose us;—if *they* would let us alone, we should be at no loss to find willing listeners to our instructions.

I sincerely hope that the French Mission will be reinforced and vigorously prosecuted; but must it be at the sacrifice of this? If a door be opened to me *here*, I would fain spend my life for the Greeks; and I can but hope that this, my heart's desire and

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\* Alluding to the application by Mr. Buel for a teacher's license.

prayer to God, will in some way be answered. Nevertheless, not my will, but the Lord's be done.

"All my fondest hopes have planned,  
To His wisdom I resign,  
And would make His purpose mine."

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CHEROKEES.—*Letter of Mr. Jones.*

Religious prosperity—Baptisms.

Mr. Jones writes under date of Jan. 14, 1848 ;—

I rejoice to say that the present year has opened with more encouraging prospects, in regard to spiritual things, than we have had for several years past. The strifes which have so long agitated the country, and which greatly impeded all religious effort, have ceased, and there seems to be among all classes quite an improvement in attendance on religious instruction. Among many professors of religion there is a decided and discernible increase of spiritual-mindedness and zeal for the success of the gospel. There has also been quite a revival of religious feeling among the white population adjoining the nation, the influence of which is sensibly and beneficially felt on this side the line. I hope to praise God through eternity for these blessed revivals.

God has manifested himself in our congregations, in our churches, in our family, and I trust also in our own souls. O! my brother, what words can I use to speak the praises due to our gracious and condescending God, for the tokens of his love to my family in bringing four of our dear children into the glorious liberty of the gospel?

Three in one day found Christ precious to their souls, as did the other about three weeks after. Another occasion for praise, ardent and peculiar, second only to that just mentioned, was the conversion of three sisters, brought up in our family at Valley Towns. They had all conducted themselves with great propriety since they left school; but their hearts had not been won to Christ till the past summer. My three daughters first mentioned I had the unspeakable pleasure to baptize at this place on the 26th of September, and the other with the three sisters and another very interesting Cherokee female on the 14th of November.

A growing seriousness has been quite perceptible in the meetings at this place for the past twelve months; but especially for the past five months. The same may be said of other places, where the word is frequently preached. Where our preaching visits are unfrequent, the effects are less in proportion. At all the places we have visited, there is evidently a hungering for the bread of life. We have pressing invitations and messages from various settlements, which we can seldom reach, and many of which we cannot reach at all. Two or three more native preachers, to carry the gospel through the southern part of the nation, would be a most desirable acquisition to our force in the nation. And I cannot but hope and believe that they would, under the Divine guidance and blessing, be instrumental in the rescue of many souls from the domination of sin and the bitter pains of the second death.

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## Other Benevolent Institutions.

### AMERICAN INDIAN MISSION ASSOCIATION.

The following extracts of letters we take from the *Indian Advocate*, published by the Board of Indian Missions at Louisville, Ky. Our readers will be gratified to see that the gospel continues to advance among the Choctaws and Creeks, although there is still a deficiency of laborers. The

first letter is from Rev. R. D. Potts, formerly connected with the General Convention, and is dated at Armstrong Academy, Jan. 12, 1848.

Our school is at this time in a very prosperous condition. Could the friends of the Indians but visit this institution and see these children (most of whom, were it not for the institution, would have been

brought up in ignorance,) receiving instruction daily in those branches which will elevate them and prepare them for usefulness in future, their hearts would rejoice at the good they are doing. It is certainly a great satisfaction to any one to know and feel that he is directly or indirectly instrumental in rescuing his fellow men from degradation. Our work in this world is to know how to die. The Christian religion alone gives that knowledge, and, therefore, every thing which will enlighten the mind on this momentous subject is necessary. Schools are a great help to the preaching of the gospel, when the people are prepared for them. The more the truths of religion are impressed upon the minds of the Indians, the greater their anxiety for schools and the more assiduous are they in cultivating their minds. It is the preaching of the gospel which has produced this great change in the Choctaws in regard to education. The more the gospel is heard, the greater the desire for information.

On the first Sabbath in this month I held a meeting eight miles from home, and I know not when I was more encouraged to labor for the poor Indians.

I held a covenant meeting with them to know how their feelings were during my absence. It was indeed a feast of "fat things." To hear them tell of their afflictions, their trials and temptations, and hear them speak of the goodness of God to them, and their unshaken confidence in Him, was sufficient to convince even an infidel of the truth and beauty of the Christian religion. It was indeed a pleasure to speak of Jesus to them. They were mostly those I had baptized five or six years ago. They were once ignorant of Christ and his salvation, and careless of eternal things; but now how changed. Oh! that Christians could but see for themselves the efficacy of the religion of Jesus for even the poor Indian, it would stimulate them to renewed efforts to spread its truths abroad. God grant that the day may be near at hand when the Baptist churches shall be ready and willing to send forth more men and means to the world. This ought to be the prayer of every Baptist.

The other letter is from Rev. A. L. Hay, and was written at the Creek Agency, Jan. 14.

After a few weeks spent in visiting the Baptist churches, and conversing with the members, I am now prepared to speak of their prospects and their present condition, and of the cause of religion among the

Creek Indians. There are six Baptist churches, and about the same number of places where members of Baptist churches have regular weekly meetings. At these meetings the members sing and pray, and make some remarks, principally in stating their religious feelings and the interest they feel in the cause of Christianity.

I have now visited the churches. I cannot convey to Christians at home how much gratitude these Christian people manifested when they were informed that I had come to live among them. They had heard that I was coming, and at North Fork, where I live, for several days after my arrival, they came in great numbers to see me. Though I could not understand most of them, yet their looks and their smile of welcome made me happy. Through an interpreter, they all assure me how much pleased they are in having me among them. They have informed me that daily they have prayed for some Christian minister, and when they saw a white face, they hoped a minister had come; but again and again have been disappointed. Still they have expected the coming of a minister. The North Fork church has not been without a most excellent minister, br. Islands, the Indian brother who recently visited the States. But since July, he has been able to preach occasionally only, and since his return to his people he has been confined to his room. He is very ill, and much apprehension is felt that he will not recover. He bears his afflictions so patiently, that those slightly acquainted with him know not how much he is afflicted.

The church at North Fork numbers about 160 pious members and worthy citizens. This is, perhaps, the largest church in the Creek Nation. Having enjoyed the constant labors of br. Islands, their advantages have been much greater than any other church. The other Baptist churches have been sadly neglected. They have been without a missionary for the last six years. The Fountain, or 1st Baptist church on the Arkansas river, numbers about 100 members. They have had a worthy black man, br. Jacob, to preach to them, but no missionary for the last six years. This most worthy brother cannot be spoken of too highly; for surrounded by trials he has continued a faithful minister, and he is spoken well of by those who care not for religion. The wicked have made efforts to destroy the prosperity of the church. Br. Jacob has succeeded, with the Divine blessing, to keep the peace and harmony of the church, though efforts have been made to gain him over to another faith. Firmly he has advocated the

principles of the Baptist denomination. The 2d Baptist church on the Arkansas river is small, and composed principally of colored members. The church numbers about forty members. Br. Jacob has occasionally preached to them. That church has passed through many trials by having some unworthy members; prospects are now brightening, and the meetings have recently been better attended. Now that a white man preaches to them, the Indians will attend church. This church is five miles from the Creek Agency, on the opposite side of the river. The Post Oak Baptist church, twelve miles from the Agency, is a very interesting church of about forty members. I attended two days meeting at that church, and found the brethren very pious, liking meetings better than any thing else. The Elk Creek Baptist church is about eighteen miles from the Agency, a short distance off the way to the North Fork. I am not yet much informed as to the condition of the brethren there, but have my regular time for visiting them, and shall soon know of their condition.

At all these churches I find as pious and kind members as I ever knew. If I came here with pleasure, it is with still more pleasure I hope to remain. These people stand in much greater need of the gospel than I supposed. They are indeed famishing for the gospel, and he who can withhold from this people the bread of heaven, that bread "which if a man eat thereof he shall never die," is insensible to the greatest want. I have now looked at the field, and from a slight acquaintance with the land, I know that twenty Baptist congregations might be immediately formed.

But a few hours since, I heard of a neighborhood some twenty miles from this place, where there are several who wish to be baptized. They have not heard a Baptist minister preach. But they have heard the bible read, and are anxious to be baptized, and there are many such neighborhoods.

Mr. Bond writes from Kohala, Hawaii, July 7. As the result of an awakening which commenced in October previous, about fifty had been added to the church; and five hundred might have been received, had not great caution and longer delay been thought advisable. The Sabbath school contained seven hundred children and youth, some of whom came twelve miles to attend. The attendance is as regular as Mr. Bond ever saw in New England. Several of the pupils had united with the church. Common schools have greatly revived since the king has appointed Mr. Richards Minister of Public Instruction. Those in Kohala district contain more than a thousand pupils. Contributions for benevolent purposes, since the commencement of the year, had amounted to about two hundred dollars, estimating the articles given at their cash value. In some important respects, there was a decided advance in the habits of civilized life.

Mr. Lyons, writing from Waimea, Hawaii, March 26, reports that in his extensive parish there are twenty-one common schools, with about a thousand pupils. The greater part of the children are in Sabbath schools. The advance in civilization is evident. All the girls had cloth dresses, instead of bits of native kapa, as formerly; and all the large boys, and most of the small ones, had shirts and pantaloons. This change in apparel leads them to feel the want of seats, so as not to sit on the ground; of tables to eat at; and these and other like improvements are becoming more common in their houses. A law school has been opened; not for the purpose of educating lawyers, but of imparting information to the common people, concerning the statutes of the realm. The sixteen churches under the care of Mr. Lyons contain about two thousand members. But few have been added during the year. Their contributions towards his support may be worth about one hundred and forty dollars in cash. Contributions at the Monthly Concert have been about forty dollars; a large part in cash.

Mr. Paris writes from Waiokinu, district of Kau, Hawaii, April 20:—The failure of the kalo and potato crop for two successive years, has produced a distressing scarcity of food, and with the difficulty of raising money to pay taxes in a region so far from any market, has caused a large emigration to other parts of the kingdom. The population of Kau has thus been reduced from five thousand to three thousand, or thereabouts. Yet, on the preceding Sabbath, the Lord's Supper was administered to about eight hundred communicants. The season was exceedingly in-

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Sandwich Islands.*—Mr. Johnson writes from Waioli, Kauai, May 4. There were "some tokens for good." During the year, fourteen had been added to the church by profession, and nineteen by letter, and seventeen stood propounded for admission; and there were about a hundred inquirers, some of whom, he could not doubt, were "true and humble seekers after the way of life."

teresting, and a salutary impression appeared to be made. The schools, though reduced in the number of pupils by emigration, had decidedly improved in their character.

The report of William Richards, Minister of Public Instruction, "to the Nobles and Representatives of the Hawaiian Islands," dated April 29, 1847, contains some interesting particulars.

The department was organized September 10, 1846. The next day, General Superintendents of Schools were appointed for the several parts of the kingdom. They appointed sub-agents, who have organized schools under newly licensed teachers. The Head of the Department has felt himself authorized to take charge of children who wander away from their parents, or live at a distance from them without legal guardians. In some instances parents or guardians have refused to send their children to school. The names of such will be published, if they persist, that the bounties which they have forfeited may be withheld. The number of pupils in these schools, so far as reported, was 18,644. When the present system was organized, there was \$8,907 due to teachers for past services; about half of which has been already paid. Besides these schools, there were the Royal School at Honolulu, supported by the government at an expense of about \$4,000 a year, and containing fourteen children of chiefs; the Protestant Seminary at Lahainaluna, which graduated eighteen pupils the past year; the

Protestant Female Seminary at Wailuku, with about forty pupils; and the Catholic Seminary at Koolau. The expense of the school system was about \$40,000 a year.

Of ordained clergymen on the Islands, there were twenty-six Protestants and seventeen Catholics. There were also connected with the Protestant mission, ten American laymen, assistant missionaries, and seven native licensed preachers.

A census of the Islands was in progress. It is taken by the schoolmasters, who had been furnished with suitable blanks. Returns have been received, including about one-half of the population; among whom the deaths had been 735, and the births 743, showing an increase of eight. On two small islands, where the returns were most accurate, the increase was sixteen. It appeared, judging from these returns, that the population of the kingdom had diminished during the last ten years, but had slightly increased during the last year. The greatest mortality is in the cities where foreign commerce concentrates, Honolulu and Lahaina.

It appears from the annual report of Keone Ana, Minister of the Interior, that the traffic in ardent spirits is confined to eleven wholesale dealers in Oahu and two in Maui, who may not sell in less quantities than five gallons, and seven retailers who sell by the glass, and five who sell by the bottle in Oahu. At Honolulu, in Oahu, the price of brandy was seven dollars, and of rum, six dollars per gallon; and the sale had greatly diminished.—*Miss. Herald.*

## American Baptist Missionary Union.

### NOTICES FROM MISSIONS.

*Arracan.*—Mr. Abbott writes from Akyab Nov. 16.

"I am in Arracan at precisely the right time, and have been highly gratified to learn the state of things at the various stations. Br. Ingalls is a laborious man;—preaching the gospel to the Burmans is the business of his life. And glorious results are attending his efforts. Arracanse, Kemmees, the people of Ramree and other places are seeking admission into the kingdom of Christ.

"My health since I came into the Indian Ocean has greatly improved; and I give devout thanks to God for his providential goodness, and more than ever feel

under obligation to devote myself to his cause among the Karens."

Mr. Abbott was expecting to be joined soon by Mr. Beecher and to proceed with him to Sandoway. By letters from Maulmain we learn that Mr. Beecher and family were to leave Maulmain Nov. 24 by steamer, for that purpose.

*Siam.*—The last steamer has brought intelligence of the arrival of Mr. Jencks and family at Singapore Dec. 2, after a pleasant passage of ten days. Mrs. Jencks, we understand, is not in a dangerous state, but some time and much attention may be requisite to effect a cure. Our friends had been most hospitably received by Rev.

B. P. Keasbury, a missionary of the London Missionary Society, and at present the only Protestant missionary of the place.

*Bassas.*—The latest advices from the Bassa Mission are to the close of December, and are generally of an encouraging character. The missionaries were in good health, Mr. Clarke having entirely recovered from a late severe illness. The schools

were prosperous, except the one at Zuzo, which had been suspended on account of a local war. One or two new schools were about to be opened, the children to be supported by the native population. Several of the scholars at Bexley “seemed to be anxiously seeking the salvation of their souls.” Further notices of this mission will be given in our next number.

## ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on Thursday, May 18th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. J. N. GRANGER of R. I., or Rev. M. J. RHEES of Delaware, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

*Brookline, March 15, 1848.*

The Board of Managers of the A. B. M. Union will hold their 34th annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on the Tuesday preceding the meeting of the Union, May 16, at 10 A. M.

By order of the Executive Committee,

WILLIAM LEVERETT, *Rec. Sec'y.*

*Missionary Rooms, Boston, March 20, 1848.*

### DONATIONS

*Received in February, 1848.*

#### Maine.

Baring, ch. 69,80; Calais, ch. 24,00; Calais Village, ch. 25,00; for sup. of Rev. J. Johnson and to cons. Rev. Asa H. Gould L. M., 118,80  
Gorham, Josiah Pierce 15,00  
Bucksport, Moses G. Buck 5,00  
Lincoln For. Miss. Soc., Asa Perkins tr., viz. — Camden, Fem. Miss. Soc., Rhoda Bass tr., 14,31; Camden, 2d ch., mon. con., 17,33; Thomaston, 2d ch. 50c., 32,14  
— 170,94

#### New Hampshire.

Fitzwilliam, ch. 10,00

#### Vermont.

Fairhaven, Alanson Allen 4,00  
Mount Holly, “a friend” 10,00  
Burlington, Juv. Miss. Soc., Miss R. H. Cobine tr., for Karen Mission, 20,00  
— 34,00

#### Massachusetts.

Reading, 2d ch., mon. con., 15,00  
Beverly, Rev. C. W. Reding

5,00; do., “a member of 1st ch., for Bur. Miss.,” 10,00, 15,00  
Boston, “a friend” 1,00  
do., Bowdoin Sq. ch., Board of Benev. Operations, Wm. C. Reed tr., (of which \$2 is from Infant Sab. school,) 30,15  
— 31,15  
Barre, ch. and soc. 14,50  
Berkshire Asso., Geo. Millard tr., to cons. Amos Deming L. M., 100,00  
Jamaica Plain, Susannah Severns, for Bur. Miss., 10,00; do., Abigail Shepherd 2,00, 12,00  
Medford, Rev. Geo. T. Danforth 1,00  
Newton, 1st ch., viz. — Mon. con. 53,44; Ladies For Miss. Soc. 12,05; Juv. Miss. Soc., for Rev. E. A. Stevens' school at Maulmain, 14,63; Rev. S. F. Smith 20,00; to cons. Ebenezer D. White L. M., 100,12  
Scituate, “a few friends for sup. of Dr. Judson,” 3,00  
Southbridge, Central ch., Henry Fiske tr., to cons. Rev. Oakman S. Stearns L. M., 100,00  
Plymouth, ch., Ladies Miss. Soc., 23,00  
Billerica, ch. 37,00  
— 451,77

#### Connecticut.

Brookfield, 1st ch. 6,00

## Rhode Island.\*

|   |               |
|---|---------------|
| Rhode Island State Convention,<br>V. J. Bates tr., viz.:—   |               |
| Providence, 1st ch., Rev. F.<br>Wayland, to cons. H. Lin-<br>coln Wayland L. M.,  | 100,00        |
| do., 4th ch. 53,00; do., do.,<br>Fem. For. Miss Soc., (of<br>which \$25 is for Knowles<br>scholarship,) 47,00; to cons.<br>George P. Daniels L. M., | 100,00        |
| Pawtucket, 1st ch. 117,11, to<br>cons. Daniel Dunham L. M.;<br>do., Mrs. L. S. A., "a new<br>year's offering," 5,00,                                | 122,11        |
|   | <u>322,11</u> |

## New York.

|   |        |
|---|--------|
| Broome and Tioga Asso-<br>ciation, E. Steadman tr.,<br>viz.—Gold beads sold<br>4,12; Spencer, 2d ch.<br>13,77; Binghampton,<br>ch. 52,50; Union, ch.<br>19,05; Levi Ray 5,00;<br>Mrs. Lois Ray 1,00;<br>Thompson Lewis 5,00;<br>Charles Lewis 5,00; B.<br>F. Lewis 5,00; Owego,<br>ch. 96,63; Candor, 2,50;<br>Caroline, 1st ch. 7,25;<br>Owego Creek 1,00;<br>Tioga, ch. and soc. 8,00;<br>col. at semi-annual<br>meeting 5,75; to cons.<br>Rev. Wm. Gates and<br>Ezra Steadman L. M.,                             | 231,57 |
| Chenango Asso., C. York<br>tr. pro tem., 226,63;<br>do., "a friend" 12c.;<br>Stephen Keys 1,00;<br>Levi Farr 6,00; Wm.<br>Curtis 3,00; I. D. Ja-<br>cobs 50c.; Pitcher, ch.<br>and cong. 7,63; Luther<br>Bowen 5,00; "a poor<br>widow" 2,50; to cons.<br>Rev. Aaron Parker and<br>Rev. Edwin T. Jacobs<br>L. M.,  | 252,38 |
| Cayuga Asso., A. Case<br>tr., 228,00; Scipio, ch.<br>30,00; do., Fem. Miss.<br>Soc. 22,25; Port Byron,<br>3,00; Sennett, ch. 20,08;<br>Weedesport, ch. 8,70;<br>Troopsville, ch. 30,00;<br>Jordan, ch. 60,60; to<br>cons. Rev. J. S. Back-<br>us, Rev. Hermon J. Ed-<br>dy, Rev. Jedediah W.<br>Osborn and Rev. Ben-<br>jamin W. Capron L. M.<br>Rev. C. P. Wyckoff<br>5,00; Curtis Coe 5,00;<br>E. Healy 15,00; Thos.<br>Ogden 1,00; Venice,<br>ch. 5,00; Mrs. Harriet<br>Law 1,00; Mrs. Titus<br>1,00; cash 5,00, | 440,03 |
| Onondaga Asso., A. T.<br>Holmes tr., with a<br>watch and gold ring:   |        |

\$100 from Pine St. ch., Providence, in  
March Magazine, is by request credited to the  
Young Men's For. Miss. Soc. of said church.

|   |                  |
|---|------------------|
| 300,14; Geo. S. Clark<br>50c.; Rowena C. Clark<br>50c.; Squire Howe 25c;<br>to cons. Rev. Walter G.<br>Dye and Rev. Luman<br>C. Bates L. M., and one<br>L. M. to be named,  | 301,39           |
| Black River Asso., viz —<br>Turin, Mrs. H. Higby<br>20,00; Pulaski, Miss A.<br>Marshall 25c.; M. G.<br>Lutten 1,00; Theodore<br>Burchard 5,00,  | 26,25            |
| per Rev. A. Bennett,<br>agent of the Union,   | 1251,62          |
| Westerloo, "a Baptist"  | 20,00            |
| New York, Cannon St. ch.,<br>to cons. Richard C. McCor-<br>mick L. M., 100,00; do., Juv.<br>Miss. Soc. of Sab. school,<br>No. 50., J. M. Forester tr.,<br>75,00; 16th St. ch., Miss.<br>Soc., Evan Davis tr., to cons.<br>Perrin Burdick L. M., 100,00, | 275,00           |
| Brooklyn, 1st ch., Fem. Miss.<br>Soc., "being the donation of<br>Ephraim Corning and Alexan-<br>der N. Lewis, \$50 each," to<br>cons. Mrs. Sarah A. Lewis<br>L. M.,   | 100,00           |
| Buffalo, Cottage ch.  | 37,34            |
| Chautauque For. Miss. Soc., J.<br>B. Burrows tr., to cons. Rev.<br>Orren Dodge and Rev. Spen-<br>cer S. Ainsworth L. M.,  | 200,00           |
|   | <u>1883,96</u>   |
| New Jersey.   |                  |
| Plainfield, 2d ch., to cons. Rev.<br>Daniel O. Hill L. M.,  | 100,00           |
| Pennsylvania.   |                  |
| Philadelphia, Thomas Wattson,<br>for L. M. to be named,   | 100,00           |
| Newcastle, E. C. and G. O. Gris-<br>wold, for L. M. to be named,  | 100,00           |
| Clifford, 1st ch.   | 2,00             |
|   | <u>202,00</u>    |
| Ohio.   |                  |
| Franklin Mills, Obadiah Brainerd  | 2,00             |
| Indiana.  |                  |
| Northern Indiana Asso., to cons.<br>Rev. Isaac D. Hosford L. M.,  | 101,13           |
| Illinois.   |                  |
| Georgetown, For. Miss. Soc.,<br>Henry Deppe tr.,  | 23,80            |
| Canada.   |                  |
| Eaton, Enos Alger,  | 13,00            |
|   | <u>\$3325,71</u> |
| Legacies.   |                  |
| Boston, Mass., Joseph Wood-<br>cock, by W. D. Ticknor,<br>Treas. of Mass. Convention,   | 200,00           |
| do., Wm. Reynolds, by Mrs.<br>Susan D. Reynolds and James<br>H. Duncan executors,   | 500,00           |
| New Haven, Vt., Mrs. Lois<br>Langdon, per J. W. Langdon<br>executor, in part, for Karen<br>and Siam Missions,   | 200,00           |
|   | <u>900,00</u>    |
|   | \$4225,71        |
| Total from April 1 to Feb. 29,  | \$58,330,03.     |







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